Tho: THE Watson

GOSPEL

Preached to the

ROMANS,

IN FOUR

SERMONS.

Two on the 5th of *November*:

AND

Two on the 30th of *January*, 1680.

By *JOHN CAVE*, Rector of *Cold-Orton* in *Leiceſter-ſhire*; and Chaplain to the Lord Biſhop of *Durham*.

Fruamur bono noſtro, & recti ſententiam temperemus, cohibeatur Superſtitio, impietas expietur, vera religio reſervetur. Min. Fæl. p. 55.

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THE GOSPEL Preached to the ROMANS, IN TWO SERMONS, On *November* 5. 1680.

The First Sermon.

ROM. 1. 15.

So, as much as in me is, I am ready to preach the Gospel to you that are at Rome *also.*

THE great Doctor of the *Gentiles* St. *Paul*, directs this *Epistle* to all the Professors of *Christianity* at *Rome*, tempering his *Apostolical Authority*, with much Charity, and Candor, insinuating his good Opinion

of their Sincerity, tho attended with the Weakness and Imperfection of Learners, who are usually too retentive of their former Prejudices, and Prepossessions, and therefore stand in need of clear Demonstrations, and frequent Impressions, to bring them off from a Religion delivered and endeared to them by *Tradition from their Fathers*, and to confirm and establish them in a new Doctrine.

After he had magnified his own Office, by intimating his extraordinary Call and *Separation unto the Gospel of God in the first verse of this Chapter*; that he might not any ways advance himself, to the discouragement of their Infant-Graces, and hopeful Dispositions; he owns them also to be the *Called of Jesus Christ* Ver. 6. in another Capacity, and dignifies them with the Titles of the *Beloved of God* Ver. 7. and *Saints*, such as he *gave Thanks and* 8. *prayed for*, in regard of their Christian Principles, which made *Rome* now more truly renowned, and honourably *spoken of throughout the World*, than all her former Grandeur, Wisdom, and Learning.

Oecumenius gives this Reason of the precedency of this Epistle, because

was written to such, as had not only the advantage of a Civil and Philosophical Education, but were also initiated in the Worship of the true God, according to the Revelations of the *Gospel*; yet to keep them humble and teachable, he suggests to them their want of many things, of some *Spiritual Gift*, in order to the Settlement, and Growth of their Faith and Comfort; the fructifying of their fair Blossoms, and the ripening of their tender Fruit: I have *oftentimes purposed to come unto you, that I might have some Fruit among you also, even as among other* Gentiles. For the Doctrines I teach, are such, as will not only *give Wisdom to the Simple*, and Barbarous, but improve the Knowledg of the *Wise*; and therefore in that respect, as fit to be preached at *Athens*, or at *Rome*, as in the most obscure and ignorant parts of the World; yea such are your defects in Knowledg and Faith, that I am obliged, by my Commission, to instruct you; *I am a Debtor both to the* Greeks, *and* Barbarians; *to the Wise, and to the Unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at* Rome *also.*

Ver. 11.

Ver. 13.

From theſe Words, ſome have obſerved St. *Paul's* Chearfulneſs, and Courage, his *Readineſs* and Reſolution, in diſcharge of his *Miniſtry*; as a Pattern worthy to be imitated by all of his Order, and Calling; for as much as neither the Power, nor Prejudices of *Rome*, the Seat of the World's Empire, and Learning, did in the leaſt diſhearten him from Preaching the *Goſpel* there: *Where* the *Articles* of pure *Faith*, and the inconceiveable, or at leaſt, inexplicable Myſteries, of the *Chriſtian Religion*, were more likely to be rejected with ſcorn, than *received in Love*; and where ſuch a plain Preacher, as came not in the way of *Human Wiſdom*, or *Excellencies* of Speech, was like to perſwade but little; yet *he is ready*, and reſolved as God ſhall enable him, as *much as in him is*, to *preach* this *Goſpel at Rome*; as he ſpeaks Emphatically, *at Rome alſo*; a Place ſo famous, for the general Concourſe of the Wiſe and knowing Men of the World.

I cannot diſallow of this Sence of the Words, which would afford us very profitable matter of Diſcourſe; yet I humbly conceive, they are very capable of another Meaning, *viz.* That our

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Apoſtle, was the more deſirous to *preach the Goſpel at* Rome, becauſe there was ſtill a great mixture of *Judaiſme*, and *Gentiliſme*, even in the Chriſtianity of that Place; and thoſe that he calls *Saints*, were but imperfectly ſuch, right in Fundamentals, but in many reſpects needing Reformation of their Errors, as well as Settlement, and firmer grounding in the true Belief.

Though St. *Peter* were the *Apoſtle* of the *Jews*, as St. *Paul* of the *Gentiles*; and each ſuperintended their proper *Dioceſs* in all places where they met; as at *Antioch*, and afterwards at *Rome*, ordaining diſtinct *Biſhops* to ſucceed in both Cities; and making all the *Jews* in each under the Charge of one, and the *Gentiles* of another; (as the Learned Dr. *Hammond* hath abundantly proved, to the utter overthrow of St *Peter's Supremacy*, and Univerſal Paſtorſhip:) yet as St. *Peter*, before any Agreement between themſelves to the contrary, preaches the *Goſpel to Cornelius a Gentile*, and his Family. So St. *Paul* here writes to *Jews* and *Gentiles* both, and deſires to have an opportunity to *preach the Goſpel* to them in common.

He had upon ſeveral Occaſions en-

countred the *Jews* in their *Synagogues*, and diſputed with the *Greeks* in their moſt famous *Cities*; at *Athens*, *Corinth*, *Epheſus*, and elſewhere; erecting where ever he came, ſome honourable Trophies of the Power and Prevalency of his Maſter's *Goſpel*.

He deſires now to carry his Spiritual Arms, and Forces, to the *Imperial City*, not to make himſelf, but *Chriſtianity* eminent, and victorious; to triumph not only over the Vices, and Immoralities, but the very *Religion*, or rather, the remainder of *Superſtition* in that Place, by ſhewing them how weak the *Jewiſh* Diſpenſation, and how altogether ineffectual the Precepts of the *Gentile* Philoſophy were, to make Men truly happy; that neither *Gentiles* by their Natural Works, nor *Jews* by their Legal Obedience, could be juſtified: but yet both were equally capable of *Salvation* by the *Goſpel*, which he is ſo ready to *preach* to them. It hath been obſerved, that in all the *Churches* of the *Apoſtle's* own *planting* and cultivation, the Seeds of ſound and wholeſom Doctrine did more eaſily take Root, than *Heatheniſh* and *Jewiſh* Cuſtoms could be *extirpated*; and by his diſtinct Addreſſes, both to *Jews* and

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Gentiles, in this *Epiſtle*, we may well conceive, this was one great inducement to him to preach the *Goſpel*, to them that were at *Rome alſo*, *viz.* To bring them off from thoſe *Superſtitions* which *Antiquity*, *Univerſality*, and *Oral Tradition*, had made them too fond of.

But if we will ſuppoſe thoſe *Chriſtian Converts* to be refined, and wholly purged from all their former Errors, and Corruptions, and ſo not to need the *preaching of the Goſpel*, for thoſe Purpoſes; It is moſt plain, that there were a great many *Jews*, and *Heathens*, among them, to whom this *Epiſtle* was to be communicated, and that many of them, who could by the Light of Nature eaſily diſcover a God, and a Providence; yet were fallen into *Idolatry*, and ſuch vicious Practices, that they much wanted the *preaching of the Goſpel*; a clearer Manifeſtation of the Juſtice and Goodneſs of God to recover them.

It is not my Deſign at preſent, to make a Compariſon of the *Goſpel* of our *Saviour*, with the *Ethnical*, or *Judaical* Inſtitutions, and to ſhew the great Advantages it hath of them, both in reſpect of its Rules, its Aids, Motives and Terms of Acceptance, its *Power* and Efficacy to *ſave*.

Nor

Nor shall I enquire further into the State of *Rome* at that time, nor what mixtures of their former Sentiments and Practices they retained, who came from the *Synagogue*, or from the *Temples* of *Jupiter*, and *Apollo*, into the Discipline of *Christ*, and the Services of his *Church*.

But I shall regard only the Condition of our Modern *Romans*, and must apply that Doctrine to you, for your Defence, and Security, in the Truth; which for their Conviction and Recovery, *I am ready, as much as in me is, to preach to them that are at* Rome *also*.

In my Discourse upon these Words, I shall confine my self to three general Heads; shewing first of all,

I. *That the* Romans *now stand in as much need, if not more, of the Ministry of the Gospel, as they did in our Apostle's Days.*

II. *That the most Christian and effectual way of promoting the Gospel, is Preaching and Perswasion.*

III. *That those who are commissionated to that Office, ought to be ready, and resolute*

reſolute in the diſcharge of it. Of theſe in their Order, beginning with the firſt, *viz.*

I. *That the* Romans *now ſtand in as much need, if not more, of the Miniſtry of the Goſpel, as they did in our Apoſtle's Days.*

The moſt dark and depraved ſtate of *Gentiliſme*, did not more want the *Sun of Righteouſneſs*, the purifying Light of the *Goſpel*, the *preaching* of *Repentance from dead Works*, and Holineſs of Life, than this pretended *Catholick Church* now doth; For not only the *Romana*, but the *Germana Fides*, the noted Honeſty and Fidelity of thoſe *Heathens*, is in a manner quite loſt among thoſe *Chriſtians*, and their preſent *Treachery*, and *Perfidiouſneſs*, are as much *ſpoken of*, and experienced *throughout the World*, as their *Primitive Faith* then was.

Perhaps there were as many, if not more *Saints*, in *Nero's Houſhold*, as are in his *Holineſs's* own Family, and the places neareſt his Influence and Inſpection; Which gave the famous *Van-Harmin* occaſion to declare; 'That, if he had 'not before been ſufficiently averſe to *Pope-* In *Vita Arminii.*

'*Popery*, the ſight of *Rome*, and its lewd 'Practices, would have given him an 'invincible diſlike.

I ſhall not here take notice of what hath been ſaid by their own Authors, of the *Epicurean* and *Atheiſtical* Lives of ſo many *Popes*, ſcarce to be parallell'd in any *heatheniſh* Hiſtory; nor of the Stews, and tolerated Debauches of *Rome* her ſelf. Neither ſhould I have touched at all upon this *Argument*, wherein we our ſelves have too great a Concern, if it were not moſt apparent, that *their* vicious *Manners*, are the proper Fruit of their corrupt *Doctrines*: Thoſe I mean, of *Equivocation*, *Mental Reſervation*, *diſpenſing with Oaths*, *breaking Faith with Hereticks*, *&c.* And thoſe other of *Indulgences*, *Vendible Pardons*, eaſy *Abſolutions*, and *Death-Bed Repentance*; particularly their making Fornication leſs ſinful in ſome, than chaſt Wedlock, and not a *deadly Sin* in any, according to the *Natural Law*.

Durand. *lib.* 4. *diſt.* 31.

The manifold Diſorders of our Lives, the great Luxuriancy of Vice, and the decay of *Piety*, *Juſtice*, and *Sobriety* among thoſe of our own Communion, require a pathetick and powerful Miniſtry, of all the Holy Precepts, Counſels,

ſels, Reproofs, Directions of our *bleſſed Saviour*, and his *Apoſtles*, and it is needful ſtill to preach *Goſpel-Reformation* to the moſt *reformed* part of *Chriſtendom*, where all the Principles of Vertue are already ſufficiently taught, and eſtabliſhed.

But where it is a part of Mens *Religion* to be vicious, where it is their Duty to *Sin*, and their wicked *Practices* derive from ſuch *Principles* ſuch impious Doctrines as make a kind of *Anti-Goſpel* to that of our *Saviour*, their Spiritual Eſtate is very neceſſitous and deplorable; they want *Doctrine*, as well as *Exhortation*; the *planting* of *Paul*, no leſs than the *waterings* of *Apollo*: Which minds me to proceed, to the principal thing I intend to inſiſt upon, *viz.* to ſhew,

That the *Church of* Rome *ſtands in much need of the preaching of our Saviour's pure Goſpel*, in regard of the *Heatheniſm*, (if I may not ſay) *Anti-Chriſtianiſm*, of ſeveral *Religious Tenents*, *Opinions*, *Ceremonies* retained, and obſerved among them.

'There is no Branch of implanted '*Superſtition* in any Son of *Adam*, which 'may not ſufficiently feed it ſelf with 'ſome part or other of the *Romiſh Liturgy*, or with ſome Cuſtoms by that

'*Church*

'*Church* allowed, concerning the *Invo-*
'*cation of Saints*, *Adoration of Reliques*,
'*Worship of Images*, or the like; as the learned Dr. *Jackson* observes. And what was spoken more generally by him, I shall endeavour to demonstrate particularly.

But before I come to speak of their *Opinions* and *Customs*, give me leave to observe; That the very *Characters* and *Marks* of their *Church*, the *Titles* and *Prerogatives* of their *Popes*, are such, if not the very same, that the Heathens signalized themselves, and their High-Priest by. I begin with *Bellarmin's* first note of the *Church*, and that is,

1. *Catholicism*, or Universality, which (since the Gospel hath been preached throughout the World, and both *Jew* and *Gentile* are made one in *Christ*, are baptized into one Body) is no improper *Mark* of the *Church*, but very falsly applied by the *Papists*, to themselves; and with an Arrogance no where to be equalled, but among the proud *Pagans*, who boasted of nothing more than the Latitude of their *Superstition*, and that they only were true *Catholicks*; that all *Faith*, and *Religion* was *theirs*; that the *Jews* were ignorant of the Gods of their *Fa-*

Fathers; obſerved the Inſtitutions of a *private Spirit*, a *Lawgiver* of a *ſingular* and *ſeparating* Humour; and therefore were no better than downright *Hereticks*, and *Schiſmaticks*, a *Sect* diſtinct from, and contrary unto the *Religion* of the whole World beſides; which is no more in effect than what *Tacitus*, one of their wiſeſt and moſt ſober Writers affirms; *quo ſibi in poſterum gentem firmaret, novos ritus contrarioſq; cæteris mortalibus indidit*; *Moſes*, ſaith he, that he might have a People of his own, inſtructed that Nation in *Rites* and *Cuſtoms* quite contrary to thoſe which were generally received.

'They prophane thoſe things which 'we eſteem Holy, and they tolerate what 'we prohibit.

Profana illic omnia quæ apud nos ſacra.

Hitherto you ſee, who thought themſelves the *Catholicks*, if not the *Roman-Catholicks* in thoſe days; for to note this by the way, it will be very hard to make Sence of the compoſition, by any other *Figure* than that which they uſed, when they denoted abſolute Univerſality, by *Romanus Orbis*, and *Romanum Imperium*; and made *Romanitas* to ſignify the whole World, only that which they called *Barbaria* excepted; *Romana Dominatio*, i. e. *Humani Generis*, ſaith *Florus*.

2. Ano-

2. Another Mark of the Church is *Antiquity*, which they much glory in, as if theirs were truly *antient*, and ours a *novel*, upſtart *Religion*. Notwithſtanding our learned Writers, have abundantly ſhewed, not only, when the Errors we proteſt againſt, were not in the *Church*, but the particular time, and occaſion of the commencement of many of them, tho not a few of thoſe *Tares*, were ſown in the moſt ignorant and ſleepy Ages, and brought forth by ſuch gradual Alterations, that they might not ſo eaſily be diſcerned in their Productions and Progreſs, as in their Maturity; but this is beſides our preſent undertaking, which was only to ſhew that this Pretence alſo, was a great ſupport of *Gentiliſme*. * Its Orators and Advocates upon all occaſions, ſet forth the *Antiquity* of their *Rites* and *Ceremonies*, and the *Innovations* of *Chriſtianity*. Where was your Religion before *Luther?* ſay the *Papiſts* to us; and where was yours before *Jeſus* of *Nazareth?* ſaid the *Pagans* to the firſt *Chriſtians*. When † St. *Paul* preached the *Goſpel* at *Athens*, the Philoſophers there asked in Scorn, *What the new Doctrine was, whereof he ſpake?* and the *Hiſto-*

* Si longa ætas authoritatem Religionibus conciliat, ſervanda eſt tot ſæculis Fides, & ſequendi ſunt nobis parentes qui ſecuti ſunt ſæliciter ſuos. *Symmachi.* Ep. ad *Theod.*

† Acts 17. 19.

Hiſtorian calls the *Chriſtians*, *Men of a new and miſchievous Superſtition.*

Chriſtianos genus hominum novæ & maleficæ ſuperſtitionis. *Tacit. Annal.* lib. 15. *Bellarm.* lib. 4. de Not. Eccleſiæ, cap. 4.

3. A third *Mark* of the *Church*, which they think ſuits theirs very well, is a *Power* of *Working Miracles*: we cannot yield, that this is a perpetual viſible Note of the true *Church*, as is pretended.

Miracles indeed are the cleareſt Evidences of *Divine Truth* and Authority, and the moſt immediate *Credentials* of *Heaven*. Our *bleſſed Saviour* atteſted his *Divinity*, and the *Truth* of his *Goſpel* thereby, and in the *Churches* Infancy, gave his *Apoſtles* the ſame Power of confirming their *Doctrine*: but many good Reaſons have been given to ſhew, that there is not the ſame need, and uſe of them now, as then there was; and how far the Devil by the Agility, and Subtilty of his *Nature*, may impoſe upon the Senſes of Men, and puzzle them with ſtrange Appearances, I ſhall not now enquire; nor endeavour to refute the pretence of the *Romaniſts* in this kind, by diſcovering the Vanity and Extravagancy of their *lying Legends*, only to be named, in a place, and time fitter for

Laughter and Disport, than this wherein we are. Nor shall I stay to shew, how little cause they have to boast of this Faculty, if they were more expert in it, than indeed they are; Seeing our *Saviour* and his *Apostles* have prophesied of the *latter times*, that in a general *Apostacy* from the *Faith*, *Great Wonders should be wrought*, *able to deceive*, *if it were possible*, *the very Elect*; and that those especially who would *not receive the Love of the Truth*, *thro' an effectual working of Satan*, *in lying Wonders*, *and strong Delusions*, *should be brought to believe Lies*.

Mat. 24. 24.

2 Thess. 2. 9, 10, 11.

But my Business here also is to shew, that the *Heathens* talked as much, and upon as good Grounds, of this Gift of *Miracles*, as they do; it is well known how famous *Pythagoras* was for it, in the Writings of *Porphyry*, and *Apollonius*, *Tyaneus*, in those of *Philostratus*, and *Hierocles*; besides what is said of *Vespasian* by *Tacitus*, and those wonderful Manifestations of the Divine Power, and Presence in the *Roman Armies*, which *Balbus* boasted of: yea the idle and rediculous Reports, of the frequent removals of the Chappel of *Loretto*, from one Country, and from one Place to another, by invisible Hands, in its most creditable

Histor. *lib.* 4.

Lib. 2. *de nat. Deorum.* p. 27.

Ap-

Appearance, ſeems to be but the counter-part of a *Heatheniſh* Wonder; That, I mean, of the Temple of *Diana*'s removal out of the Iſle of *Zazinthus*, unto *Saguntum* in *Spain*, as it is related by *Pliny*.

4. Another *Mark* of the *Church* with them, is outward Splendor and Temporal Proſperity; of which we read nothing in *Scripture*, and it agrees much better with the Condition of *Paganiſm*, and *Mahumetaniſm*, than this of *Chriſtianity*. The *Roman Orator*, from the flouriſhing Greatneſs, the many Victories and Triumphs of that *Empire*, infers the Truth and Goodneſs of its Religion; and the *Idolatrous Jews*, will not be put out of conceit with their abominable *Superſtitions*, becauſe they proſpered and fared well in them; *We will certainly do whatſoever thing goeth out of our Mouth, to burn Incenſe to the Queen of Heaven, and to pour out Drink-Offerings to her, as we have done, we and our Fathers, our Kings, and our Princes in the Cities of* Judah, *and in the Streets of* Jeruſalem. But why ſo reſolute and obſtinate in your way? Why? Becauſe we have this *Catholick Argument* that we are in the right outward Plenty, Health and

Cicer. Orat. *de Haruſpic.*

Jer. 44. 17.

Prosperity, as it follows; *for then had we plenty of Victuals, and were well, and saw no evil.*

I might here add, That the *Heathens* have the same plea with them, for *uninterrupted Continuance*, *Number*, and *Variety* of *Professors:* but I forbear this, because it is no reproach to true *Christians* that they are a *little Flock*, seeing we are assured by Scripture Testimony that *the whole World* in a manner lies in Wickedness.

I proceed to examine the *Popes* pretended Titles of *Supremacy* and *Infallibility*. It hath been observed that *old Babel*, who was the Foundress of *Idols*, and the Mother of all *Heathenish Superstitions*, was the first Pattern in the World of *ambitious Dominion*. And,

1. For the Supremacy of our new and mystical *Babel*, it seems to derive from that *Lordship*, which was exercised by those that ruled over the *Gentiles*. And indeed that Authority which the *Historian* attributes to the *Pontifex Maximus*, may suit *new Rome*, as well as old. 'The 'High Priests have great power among 'the Romans, and are the Lords and 'Controllers of their most important Affairs; they decide all Religious Contro-

Mark 10. 42.

Dionys. Halic. *Ant. Rom. l. 2.*

'troverſies between the Commonalty, 'the *Magiſtracy*, and the *Miniſtry*; they 'call all Magiſtrates and Prieſts to ac- 'count for the exerciſe of their *Authority*. And what follows in the ſame Author, ſhews, in how great repute they were.

2. For their Infallibility. Νομοθετοῦσιν ὅσα περὶ ἱερῶν ἄγραφα ὄντα καὶ ἀνέθησαν, &c. They determine all Differences, relating either to *Traditional* or *Novel* Cuſtoms in Religion. I know the Papiſts would fain parallel the *Infallibility* of their Chair with that of *Moſes*, and endeavour to confirm it by a ſeeming Parity of Reaſon in their caſe with that of the *Jews*, *Thou ſhalt come to the Prieſts, the Levites,* Deut. 17. 9, 11. *and the Judg that ſhall be in thoſe days, &c. Thou ſhalt not decline from the Sentence that they ſhall ſhew thee, to the right Hand, nor to the left.* But it is apparent, they were to judg according to Law; and therefore the *Jewiſh Gloſs* would fit theſe Gloſſa Hebraica. Men's Purpoſe, better than the Text it ſelf, *If the Judg ſhall tell thee that the right Hand is the left, and the left the right, thou muſt believe him.* To which that known Saying of *Bellarmin*'s very well agrees, *If the Pope ſhall deſine Vertue to be Vice, and Vice Vertue, we muſt take it to be ſo upon his Credit.*

But I proceed to examine the *Religious Practices*, *Opinions* and *Ceremonies*, of the *Roman Church*, and to compare them with thoſe of the *Heathens*.

And here I muſt not enlarge upon Particulars, becauſe I have ſo many to name, but ſhall be moſt brief in thoſe that are of an obvious and ordinary Obſervation. I begin with;

1. The *Canonization of Saints*.

Here the *Pope* aſſumes the very ſame Authority which the *Roman Senate* challenged in the *Apotheoſis* of their *Emperours*. As will appear, by comparing the *Power* and *Rites* of *Canonization* in *Bellarmin*, with thoſe of the *Gentile Conſecrations*: Yea to make the Parallel more compleat, as the *Deification* of *Antinous* was countenanced with feigned Relations, and the appearance of a new Star; So are Revelations frequently pretended, to credit the *Popiſh Sanctifications*; and ſurely where *Reaſon* doth not only deſert, but oppoſe them, as in this caſe of making their *Gods* and *Mediators*, they had need be well furniſhed with *Revelations*. The ſecond thing I ſhall inſtance in, is,

Bellarmin de Sanctorum Beatitudine. *l.* 2. *c.* 7. Alexand. ab Alex. Genial. dies Herod. Hiſt. Rom. *l.* 4. *Dr.* Jackſon's *Works*, *lib.* 5. *p.* 937.

2. *Their*

2. *Their praying to Saints and Angels.*

Which ſeems to be the very ſame thing condemned by the *Apoſtle* in the Revolters of the latter times, under the title of διδασκαλίαις Δαιμονίων, which we tranſlate *Doctrine of Devils*; but the moſt learned Mr. *Joſeph Mede*, *Doctrines of Demons*. Theſe *Demons* in the *Heathens* Divinity, were an inferiour ſort of *Deified* Powers, Mediating Spirits betwixt the *Supream Deities* and mortal Men, according to that of *Plato*, θεὸς ἀνθρώπῳ οὐ μίγνυται, &c. God doth not mix himſelf with Men by any immediate Communications, but all Converſe, and Conference between the *Gods*, i. e. the *Dii ſuperi*, the Superiour Gods and us is managed by *Demons*. They receive and preſent our Prayers, they return our Bleſſings, and confer our Rewards. 'And it is *Celſus* his Doctrine, that they 'muſt be confided in, have Oblations 'and Prayers offered to propitiate them 'as their Laws require; and he calls 'them, the *Peers* of the Heavenly King-'dom, chief Miniſters, and Officers of 'the High God. And theſe were the Souls of Men, famous in their life time for ſome worthy Deeds, renowned and honoured after Death, as a middle and

1 Tim. 4. 1.

The Apoſtacy of the latter times.

Plato's Sympoſion.

Origen. *contra* Celſum. *lib.* 5.

Multi Christiani Divos, Divasque non aliter venerantur quam Deum; nec video in multis quid sit discrimen inter eorum opinionem de Sanctis, & id quod Gentiles putabant de suis Diis. *Lud. Viv. com. in Aug.* de *civit. Dei, l.* 8. *c.* ult.

inferiour sort of Gods; and by θυειν δαιμονιοις, 1 *Cor.* 10.20. which we translate a *Sacrificing to Devils*, may as well, if not more properly, be meant, a sacrificing to those *Dæmons*, to the Souls of brave Men surviving after Death, and supposed to be in a Capacity of doing good or evil to Men upon Earth.

Let us now consider whether the *Papists* praying to *Angels* and *Saints* departed, their burning Lights and Perfumes to them, presenting them with Oblations and Vows, do not exactly resemble this *Pagan Dæmonolatry*, and equal, if not exceed, the *Idolatry* and *Superstition* of their *Devotion* herein.

The Advocates for *Popery* indeed pretend that there are many great differences in the Case; As,

1. That the *Heathens* ador'd wicked Men either altogether unworthy of any, or worthy of disgraceful Memory; whereas their *Church* worships none, but such as were of eminent Deserts.

2. That whereas the *Heathens* invoked their *Demi-Gods*, as the immediate *Authors* and *Bestowers* of particlar Blessings and good Things; they pray to the *Saints* only as *Intercessours*, and more prevalent *Supplicants* to *Almighty God*.

3. That

3. That they acknowledge one Supream Superexcellent *Being*, and reserve for him a Soveraign Honour as his peculiar; whereas the *Heathens* either did not own one Supream *Being*, or worshipped the *Devil* as such, and gave that singular Honour which was due to *God*, to the *Creature*.

By such distinctions as these they endeavour to clear themselves from any Participation with *Heathens* in this their *Idolatry*.

But these Pretences have been so well examined, and so fully confuted by others in every particular, that a brief reply to each will be sufficient at present. As to the first, it is plain, that,

1. Many of those whom the *Heathens* worshipped were *great* and *good* Men, and it hath been noted by some learned Persons that the *Gentiles* worshipped *Adam* and *Eve*, *Noah*, *Shem* and *Japhet*, *Abraham*, *Isaac*, *Jacob*, &c. under several other Names. And if they worshipped evil Men, it was upon mistake, such as our *Romanists*, with all their infallibilities, are not sure to escape, and perhaps *Thomas Becket* and *Father Garnet* may be found at last not much better *Saints* then some of their *Vertuoso's*.

Bochart. Geogr. Sacr.

Theoph. Gale, *Court of the* Gentiles.

How-

However, the *Idolatry* of the Service consists, not in the qualification of the Creature to whom it is addressed; those that *worship* good *Angels*, as well as those that *sacrifice* to *Devils*, are alike guilty of it, because they give that homage to the *Creature*, which is due only to the *Creatour*, as it is remarked by our *Apostle* in the 25 *verse* of this 1 *Chap.* to the *Romans*, It *is a worshipping* or serving the *Creature good* or *bad*, παρὰ τὸν κτίσαντα, besides the *Creator*, who is blessed *for ever.*

2*ly.* They pretend they only pray to *Saints* and *Angels* to pray with them, and for them to God, the only giver of all things, and so are clear of that *Idolatry* of the *Heathens*, in making *Demons*, or the Souls of dead Men the Objects of their *Adoration*; and the Authors of their *Blessings.* But to this we answer these things: And,

1. It plainly appears by such Practices of the *Church* of *Rome*, which the *Popes* themselves have authorized; that their Invocation of a *Saint* doth not consist in a meer *Ora pro nobis*; but in imploring particular Blessings and Relief, and some such as is proper for none but God or Christ to give. As in their Prayers to

St.

St. *Cosmas* and St. *Dominic*, to keep them from all Diseases, as well of Soul as of Body; that to St. *Francis*, to deliver them from the Bondage, and Slavery of *Sin*; that to St. *Andrew*, for Grace to bear the Cross; and to St. *Nicholas* against the Assaults of the *Devil*.

Dr. More's *Antidote against Idolatry.*

I need not instance in their *Hyperdulias*, their excessive *Idolatries*, in the Worship of the Blessed *Virgin*; praying upon all occasions in the same *Forms* to *Her*, as to *God* the *Father* and *Son*; as appears in her *Rosary*, and elsewhere.

Horæ Sanctæ Mariæ secundum usum *Sarum*.

Psalterium beatæ Mariæ.

2. I answer, That if this Plea would acquit the *Papists* from *Idolatry*, the *Heathens* have as good right to it, as *they*. For it is plain, They looked upon their *Demons* or *Dii Medioxumi*, as *Mediators*, or Managers of their Affairs with the Supream God. It was St. *Ambrose*'s Observation, that those old *Idolaters* went to *God* by the *Creatures*; as we procure access to an Earthly *King*, by some *Court Favourite*.

Epist. *ad* Rom. c. 1.

3. They plead they own one *Supream God*, and make neither *Saints* nor *Angels* equal unto him, and worship him with a peculiar Honour incommunicable to any other: but the *Heathens* do not so, say they, as you have heard already.

For

For answer to this, I say;

1. That admit the Romanists make no *Saints* equal to God the *Father*, or to any *Person* in the *Trinity*, considered according to his *Deity* alone; yet it is a high degree of *Sacriledge*, to mention their Merits, *Blood* and *Sufferings*, as Motives for acceptance of their Prayers in our behalf; and to invest them with *Christ's Royal Titles* and *Prerogatives*, as he is our *High Priest* and only *Agent* in the holiest *Tabernacle* of *Heaven*; typified by the *High-Priest* under the Law, who was to officiate alone in the *Holy of Holies*.

3*ly*. Whereas they plead that they reserve a peculiar Honour for God, which they call *Latria*, and give only *Dulia*, an inferior kind of Homage, a Service of Love and Respect to *Saints*.

For answer hereunto, taking no notice of the presumption and dangerous consequence of making distinctions, where the *Lawgiver* hath made none: It is plain by all Circumstances, that they give *Religious Worship*, however they call it, to *Saints* in their *Invocations*, *burning Incense*, and the like. Yea their own Word *Dulia*, notes Religious Worship, as well as the other Ἐδουλεύσατε, *Duliam*

Duliam exhibebatis, you ſerved them, which by Nature are not Gods. And it is obſerved that there is the ſame Word for them both, in the *Hebrew*. That, to be ſure, is *Divine Worſhip* which we give to any Perſon or Thing; as being endowed with thoſe *Divine Properties*, of *Power*, and *Wiſdom*, and *Goodneſs*, to know our Thoughts, to hear our Prayers at a diſtance, and to give relief in extraordinary and unknown ways. This Worſhip the *Papiſts* give to their *Saints* and *Angels*; and tho they call it *Dulia*, it is more than a civil Homage, the very ſame which the *Scripture* appropriates to God, and forbids us to give it to any other.

Gal. 4. 8.

Arnob. *lib.* 7. *p.* 232.

And whereas they pretend further, that *Sacrifice* is the only external *Act* of *Latria*. It is very apparent that *Supplication* and *Incenſe* which they offer to their *Saints*, were look'd on both by *Jews* and *Gentiles* as the more ſolemn and divine parts of Worſhip.

By Dr. Cudworth. *Dr.* Stillingfleet.

3. It hath been cleared from all colour of rational Doubt and Diſpute, that the *Heathens* acknowledged one *Supream Being*, *the Father of God's and Men*. And that he to whom they erected the *Altar* at *Athens*, was not the *Devil*, but the *God*

Acts 17. 23.

God that made the World, and *all things in it.*

Neither did they equalize all with *Jupiter*, and uſe the ſame Form to him, and to their *Demi-Gods* and *Heroicks*; to whom they gave not an *abſolute* and *ſovereign*, but ſuch a kind of *relative* and *ſubordinate Worſhip*, as the *Papiſts* profeſs due to *Saints*. So that if one be juſtified, the other cannot be condemned; and if one be condemned, the other cannot be juſtified. Yea what ever was *Idolatry* in the *Heathens*, the ſame is ſo in us, with aggravation, if we commit it; becauſe they had not ſo expreſs a Declaration from *God* againſt all *Idolatry*, as the *Jews* and *Chriſtians* have.

But to proceed; if I had time, to inſtance in all Particulars: The *Idolatry* of the *Papiſts* might be further diſcovered, by ſhewing you how they imitate the *Heathens*, in praying to ſeveral *Saints*, in ſeveral Diſtempers and Exigencies. For beſides their Honour for *Æſculapius*; *Celſus* tells us, that dividing Man's Body into 36 parts, each had its peculiar *Demon*, or *Guardian-God*, and he names divers of them. Yea the *Popiſh Tutelar Saints*, ſuch as St. *Patrick*, St. *George*, St. *David*, derive from the *Genius's*

Orig. *contra Celſ.* l. 8. p 416.

nius's and *Heavenly Powers*, which the *Heathens* believed did preſide over Perſons, Cities, and Countries, according to that of *Symachus*; *The Spirit of God which governeth this great World, hath diſtributed its Protectors to every City.*

According to the number of thy Cities, ſo are thy Gods. Judges 2. 12.

So that now upon the whole matter what was ſaid of the *Idolatrous Iſraelites*. They *forſook* the *God* of *their Fathers, which brought them out of the Land of Egypt*, and ſerved *Baalim* and *Aſhtaroth*, may juſtly be applied to theſe *Chriſtians*, They forſook the *Lord* that brought them out of the *Spiritual Egypt*, and worſhipped *Saints* and *Angels*, and that with the *Pagan* Circumſtances of conſecrated *Altars*, *Images*, and *Temples*. I may add to theſe, that the Papiſts Prayers to *Saints* as well as to *God*, conſiſt of vain Repetitions, witneſs the fifty *Ave Maries* in our *Ladies Pſalter*, witneſs the fifteen ſhort Ejaculations, in that which they call the *Pſalter* of *Jeſus*, and their repeating the name of Jeſus thirty times in every one of them, which way of Devotion you know is reproved by our *Saviour* in the Practice and Doctrines of the *Heathens*. The next thing we ſhall conſider is:

3. *Their*

3. *Their worshiping of Images*

Notwithstanding the Doctrine of the *Second Commandment*, and Saint *Paul's* signalizing the Sottishness and Folly of the Practice; notwithstanding the general out-cry of the Fathers against it, for several *Centuries*, their forbidding sometimes the very making of *Images*, and disallowing the *Art* of *Painting* for fear of this abuse, and the Decrees of so many Councils against it; yet this *Church*, which would seem to reject for *heretical* or impious whatsoever is not handed to them by the Fathers or *Councils*, hath thought good in her own *Infallible Wisdom* and great Devotion, no doubt, to bow very low, and use more religious Ceremonies towards her *Images*, than the *Heathens* themselves did to *their's*.

Arch-Bishop Usher's *Answ. to the Jesuites Challenge.*

For was it not expressly decreed in a Provincial *Council*, held at *Oxford* 1408, by *Thomas Arundel* Arch-Bishop of *Canterbury*, That it should be commonly taught and preached by all, that the *Cross* and *Image* of the Crucifix, and the rest of the Images of the *Saints*, in memory and honour of them whom they figure, as also their *Places* and *Reliques*, ought to be worshiped with *Processions*, bending of the Knee, bowings of

of the Body, *Incenſings*, *Kiſſings*, *Offerings*, *Lighting of Candles*, and Pilgrimages, *&c.*

Yea in the *Roman Catechiſm*, ſet out by the order of the *Council* of *Trent*, is not the *Pariſh Prieſt* required to declare to his *Pariſhioners*, not only that it is lawful to have *Images* in the *Church*, but to give *Honour* and *Worſhip* to them? *&c.*

And for their Practice I need ſay little, becauſe it hath been ſo fully demonſtrated by our moſt learned Dean of St. *Paul's*, and others of our *Church*:

1. That they ſet up *Images* in *Churches* over *Altars*, purpoſely to worſhip them.

2. That they conſecrate thoſe *Images* with Solemn Prayers for that purpoſe.

3. They uſe all the Rites of Worſhip to them, which the Heathen Idolaters uſed to their *Images*.

4. They make ſolemn *Proceſſions* in honour of *Images*, carrying them with as much Pomp and Ceremony, as ever the *Heathens* did their *Idols*.

5. That they cover their *Altars* and *Images*, and omit to burn *Incenſe* before them in the time of *Lent*, as the Heathens were wont to do at certain times.

Ovid. Fast. l. 2. *Dii quoque templorum foribus celentur apertis.*
Thure vacent Aræ, sientq; sine igne foci.

6. Their attributing Motion and Speech, and several miraculous Operations to the *Images* of *Christ* and the blessed *Virgin*, hath even as much Truth and Reason in it, as that which *Livy* and *Valerius Maximus* report of the moving and talking of the *Images* of *Fortune*, and of *Juno Moneta*. I shall add no more upon this Head; not only because so much hath been said by our Protestant Writers, but because their *Casander* plainly confesseth, that their Peoples Adoration paid to *Images* and *Statues*, was equal to the worst of the *antient Heathens*.

lib. 5. Hist. lib. 1. c. 12.

Casan. consul.

4. *Their Doctrine of Purgatory,*

Which hath no ground at all to stand upon in the Holy Scriptures, or as they have framed and modelled it in the Writings of the *Antient Fathers*; (if that will give it any Support or Credit) was taught of old in the *Heathens* discourses

ſcourſes of their *Acheruſia*, and their Rivers of Fire, which give a painful *Purgation* of all the Spots and Stains of leſſer *Sins*, and thereby prepare the Soul for Admiſſion into the *Elyſian* Fields, the Regions of bleſſed Spirits. The next thing I ſhall take notice of, is;

Plato Phæd.

5. *Their Prayers and Oblations for the Dead.*

That the *Church Triumphant* prays for this *Militant*, though they know not particular Mens Caſes (without a particular Revelation) I make no doubt at all; and that *Commemorations* of the *Dead*, Prayers for them, and particular *Interceſſions* at the *Celebration* of the holy *Euchariſt*, practiſed in the Ancient Church, cannot be denyed. Yet it muſt be yielded withall, that theſe Prayers and Interceſſions had not any Relation to *Purgatory*, being offered in their behalf whom they ſuppoſed to be in a ſtate of Reſt and Happineſs; and they conſiſted partly of Praiſes, and Thankſgivings for the bleſſed Eſtate, which the Party deceaſed was entred upon; and partly of Supplications for the completion of their Bliſs at the day of

Arch. Biſhop Uſher's *Anſw. to the Jeſuit. p.* 204. Voſſii Theſ. Theolog. 125.

Judgment, and the preservation of their Memory upon Earth, for the good Example of the Living. But there is no Warrant or Precedent at all in *Church Antiquity*, before the fourth *Century*, for the *popish* way of praying for the Dead; their *Oblations* and *Sacrifices* either for the mitigation of Purgatory-Pains, or deliverance out of them. Till then this was only the *way* of the *Heathen*; As *Arnobius*, in his Book against them, hath observed. It was their general Practice to pray for their departed Friends, and to offer Gifts, such as Hony, Milk and Wine for them; and the forecited Father informs us, that they sacrificed the Blood of certain living Creatures for the Purgation of the Souls of Men: And *Plato* in his 2 Book *de Republica*, tells us, that the dead are purged by *Sacrifices*; whereas the *Gospel*, which Saint *Paul* desired to *preach* to his *Romans*, promises no relief at all to the Dead, from the Prayers, Sacrifices or Merits of the Living; forewarns us of no *Wrath to come* but what is *eternal*, no *Fire* but what is *unquenchable*, no *Torments* but those of *Hell*, which are as immutable and unmixed, as the Joys of *Heaven*; and makes the time of this Life, the only

Lib. 2. adv. Gent.

Ovid. Fast. *l.* 2.

only *accepted time*, the *day of Salvation*, exhorting us in *this our day to consider the things that belong to our* Peace, to our future Happiness, or Misery; to *make our Calling and Election sure, and to work out our own Salvation*, not trusting to others to do it for us, when the *Night* of Death *comes* upon *our selves, wherein no Man can work.*

The Second Sermon.

HItherto I have shewed, how little there is of *Gospel* in the *Romish Canonization* of, or praying to *Saints* and *Angels*, worshipping of *Images*, Their Doctrine of *Purgatory*; and lastly their *Prayers* and *Oblations* for the dead: and to begin again where we left, tho we cannot take notice of all their Pleas and Defences, for their praying for the dead; yet we shall not conceal one which they rely much upon, and that is, what *Damascen*, if the Book *de Defunctis* be his, tells us of a *dead Man's Skull*, that spake thus unto *Macarius* the *Egyptian Anchoret*; *When thou dost offer thy Prayers for the dead, then do we feel some little Consolation.* But this is no evidence against *Moses* and the *Prophets*, against the Doctrine of our *Saviour* and his *Apostles*.

But this Brainless speaking *Skull*, minds me to consider in the next place;

6. *Their*

6. Their great Devotion to Reliques.

The Members, Blood, Bones; yea the Habits, or any of the Goods and Appurtenances of their Saints departed, to which they aſcribe as miraculous Effects of ſeveral Natures, as the Speech of this *Skull:* only the rarity of this is, It was not the *Skull* of a *Saint*, but of a *Heathen Prieſt*; as the *Greek Meneology* will have it, and *Thomas Aquinas* takes it for granted.

But if we conſider how idly and laviſhly they *Romance*, in extolling the wonder-working Power of ſome of their *Reliques*, we muſt conclude that the *Confidence* of the *Reporters*, and the *Credulity* of the *Hearers*, are the greateſt *Miracles* in the caſe, if their ſottiſh *Adoration* of them, be not ſtill more prodigious. I will not preſent you with *Heathen* Precedents and Practices, to aggravate, but rather a little to excuſe the fondneſs of this *Superſtition*; which ſure they would be more aſhamed of, if it were not a little countenanced by ſuch Stories, as *Plutarch* reports concerning the Preſervation and devout Adoration of *Theſeus*'s *Bones*; and by what ſuch *In Vit. Thes.*

a *Sage-Philoſopher* as *Plato* ſays, concerning the Worſhip they gave to the very Shrines of their *Hero's*, or deceaſed *Worthies*, and by that general Practice of the old *Romans*, not only of preſerving, but reverencing their Bones and Aſhes, as their Patrons and Defenders, *tanquam Tutelares Patronos, Lares atque Penates.* But I proceed to take notice of,

Serv. *in* Virg.

7. The Worſhip they give to the conſecrated Hoſt.

And I chooſe the rather to ſpeak of it juſt now, becauſe it may be, and hath been accounted, one *Species* of the *Idolatry* of *Reliques*; (The Body and Blood of *Chriſt* in the *Sacrament*, being the *Myſtical Reliques* which he left us, as *Monuments of his Death till he come.*) If it may not more properly be reduced to *Image-Worſhip*, as being the *Adoration* of a *Sign*, or *Symbol*; which ſoever it be, I muſt confeſs, with the learned *Mede*, it hath a ſtrain above the abomination of the *Gentiles*, who, tho they ſuppoſed ſome Preſence of their *Demons* in their *Images*, and *Reliques*, yet were they never ſo blockiſh, as to think their *Images*

Mr. Med.

ges and *Reliques* tranſubſtantiated into *Demons*. Yea they themſelves acknowledg of their own Accord, that if the Doctrine of *Tranſubſtantiation* be not true, (which it cannot be, unleſs all the *Senſe* and *Reaſon* of Mankind be falſe.) the *Idolatry* of the *Heathens* in worſhipping ſome Golden or Silver *Statue*, is more excuſable than theirs, in worſhipping a *Bit of Bread*.

Caſter. Enchyrid. Fiſher *contra* Oecolampadium. *l.* 1. 2.

8. *As for the Peoples receiving in one kind*; (contrary to the continued Practice of the Church for a thouſand years together) tho it cannot be ſuppoſed to be of an Original purely *Heathen*; yet for the Credit of its *Antiquity*, *Baronius* and *Bellarmine*, do derive it from the Practice of the *Manichees*, their abominating of Wine, and their willingneſs to come to the *Communion*, (at leaſt to avoid the Law and Cenſures of the *Church*) if they might receive the *Bread* without the *Cup*. Now from the *Characters* the Fathers give us of theſe *Manichees*, they were rather *Infidels*, and *Heathens*, than *Chriſtians*; one of them calls them, *alterius Divinitatis Hæretici*.

Baron. *Ib.* 4. *c.* 26. *p.* 633. Bellarm. *de* Euchariſtia. *l.* 4. *c.* 24.

Tertullian.

9. Their

9. Their locking up the *Scriptures* in an *unknown Tongue*; if it was not taken up in imitation of that *Roman Law*, which prohibited the common reading of the *Sybilline Prophecy*'s; yet it justifies it self by the same Reasons: Those were not to be read, or published *sine Authoritate, & Jussu Senatus*, without the Command and Licence of the *Senate*; As *Tully*, *Livy*, *Dio*, inform us; and the Reason of their Concealment was, lest Private and Factious Persons should under the countenance of their Authority, make any innovations in their *Religious Ceremonies*, or in the *Civil Government* of their Country.

Vid. Isaac Casaub. *Exercit. ad apparat.* Baron. *Annal. p.* 66.

I know, They are ready to defend this Practice, by a more worthy and warrantable Example, *viz.* The great *Caution* which the *Jews* used, in explaining the more Difficult and *Metaphysical* parts of their *Religion*; and particularly their prohibiting all, but wise and knowing Persons, to study the Vision of *Ezekiel*'s *Wheels*, or any other abstruse, intricate part of *Divinity*; but their End in this, was rather to prescribe a prudent Method to the People in reading the Scriptures, than to take them wholly out of their Hands. Let us next see whether they can

Maimon. *Præf. Par.* 11. *more* Nevochim. Hil. Jes. *in* Hottingeri, *Thesau. Theol. p.* 78.

10. Say

10. Say any thing more to the Purpoſe for their *Prayers* in *Latin*.

The learned *Iſaac Caſaubon*, in his Anſwer to the Epiſtle of Cardinal *Peron* (having noted, that King *James* read in a Book of a certain Popiſh *Engliſh* Prieſt, that Prayers in an unknown Tongue were more effectual and prevalent than thoſe which were underſtood) tells them plainly; *This moſt ſenſleſs dotage was of Heathen Extraction.* In like manner, the *Valentinian* Hereticks uſed *Hebrew*, an unknown Language in their Worſhip, πρὸς τὸ μᾶλλον καταπλήσσεσθαι τοὺς τελουμένους, that they might thereby raiſe the Wonder, if not the Devotion of the ſimple Vulgar; as *Euſebius* informs us.

Quod inſulſiſſimum deliriumab Ethnicis primo excogitatum.

Euſeb. *Hiſt.*

11. *Their placing ſuch Vertue and Efficacy in the Sign of their Croſs, their Agnus Dei's*, &c. which cannot rationally be attributed to them, ſeems parallel to the *Bacchus Laureus*, to the περιάμματα, or *Amulets* among the *Heathen*; or to the *Precatiunculæ*, or little Prayers, that the *Turk* carries about with him, as a Defenſative againſt all Dangers, and Diabolical Aſſaults.

12. *The*

12. *The Papists using Spittle in Baptism,* seems to be derived from that *Heathenish Rite* the Satyrist refers to.

Persius Satyr 2. *Ecce Avia, aut metuens Divum matertera, cunis*
Exemit puerum, frontemq; atque uda labella
Infami digito, & lustralibus ante salivis
Expiat, ——

Lib. 28. c. 4. And *Pliny* tells us at large, what wonderful Vertue they attributed to *Spittle,* with Allusion whereunto *Athanasius* calls the *superstitious* Dotages of *Priscilla,* and *Montanus,* γεγῶν πτύσματα, old *Womens Spittle.*

13. *The Ceremony of sprinkling Holy Water was a Heathenish Rite, used in the Sanctifications and Lustrations of the Capital.*

But River-Waters were thought to be less purgative, therefore those only of the Sea, were used for the Expiation of greater Crimes, *Propter vim igneam magnopere purgationibus consentaneam.* For which Cause, questionless the Pa-

Alexand. ab Alexan. dies. Gen.

pist.

piſts in the Compoſition of their *Holy Water*, make uſe of *Salt*, as one of the chief Ingredients, that it may come more near in nature to the Water of the *Sea*.

I do not blame the *Heathens* much for their Waſhings and Cleanſings Preparatory to their holy Services, nor the *Chriſtians* in St. *Chryſoſtom*'s time, for waſhing their Hands at the *Church-door* before entrance; but I blame them very much for uſing them as expiatory to waſh away the Guilt, not only of other Crimes, but of Murder it ſelf; as *Oreſtes* did in *Pauſanias* after the killing of his Mother; and we condemn the ſame end of uſing it, much more in the *Papiſts*: For it is their's too;

Hac Aqua benedicta deleat mihi delicta.
Let this holy Bowle, cleanſe my Soul.

14. *Burning Candles by dead Bodies*, was innocent, and uſeful to them that watched by them, the night before the Interment; but when they thought the departed Souls benefitted thereby, the Ceremony was infected with *Heathenish Superſtition*, and was condemned by the Counſel of *Eliberis*.

Tem-

Temperance and *Mortification*, are enjoyned by our *Christianity*, and discreet Abstinence and Fasting are very useful to call off our Minds from the blandishments of the Sense, and serve many good ends of Religion: but this change of *Diet* which the *Papists* account *fasting*, resembles a *Superstition*, which the Jews were guilty of, in their way of eating; as *Erasmus* confesseth.

Declar. Erasm. *adversus censuras Theolog. Paris. p.* 41, 42.

Again, though the *freedom of Mans Will*, was the current Doctrine of the *Fathers*, for all the first Ages until St. *Austine*'s time; and God in Scripture with respect to his own Covenant, is said to be just, as well as merciful in remembring our labours of Love; yet the *Popish* Opinion of *Free-will*, and the *Meritoriousness* of their good Works, is as inexcusable as the Notion of the corrupt *Pharisees* about them.

Smith's *Select Discourses, p.* 288. Hottinger. *Thesaur. Philo. p.* 554.

And both they, and the *Talmudists*, have the same Plea for their *unwritten Traditions*.

But I have not time to insist upon more Particulars, either of *Jewish* or *Heathenish* Corruptions in the *Roman Church*; and it will be the less needful, because I have already given you some of the most considerable Instances of their foul

foul Relapſes and *Apoſtacies*, parallel with the greateſt Defections in the *Jewiſh Church*, the *Sin* of *Jeroboam* the Son of *Nebat*, their worſhipping the true *God* by *Images*, *the Calves of Dan* and *Bethel*, and the way of *Ahab* their worſhipping of other *Gods*, beſides him, *viz. Baalim-Demons*, inferiour *Gods*, and *Mediators*, exactly accompliſhing that Prophecy of St. *John*, *Rev.* 11. 2. that *the ſecond, or outmoſt Court of the Temple*, which is the ſecond ſtate of the *Chriſtian Church*, (as Mr. *Mede* hath obſerved) *together with the holy City, ſhould be trodden down by the Gentiles*, (that is, overwhelmed by the *Gentiles Idolatry*) *fourty two Months*. *Apoſtacy of the latter Times.*

So that in the cloſe of this Argument, we will allow the *Antiquity* of the *Romiſh Religion*, that in many parts of it, it was elder than the *Apoſtles*, or the Preachings of *Chriſt* himſelf; and to their fierce charge of *Noveliſm* we may juſtly oppoſe that of the learned *Scaliger*, *Nos novatores non ſumus, ſed vos eſtis veteratores*, *Our Religion* is not *new*, bearing the ſame Date with the *Goſpel* of our *Saviour*, but *your's* a little too *old*, profeſſed at *Rome* before ever St. *Paul*, or St. *Peter preached there*, in many Parts Scal. *reſponſ. ad* Serrar. Min.

Parts ſymbolizing with that of your *Unchriſtened Anceſtors*, the *Gentile Fathers*.

But ſome will ſay, Why ſhould we object that, as a matter of Reproach to the *Papiſts* and to their *Religion*, which they glory in as a convincing Proof of its *Truth*, and Goodneſs, its agreeableneſs to the *Law* of Nature, and the beſt *Reaſon* of *Mankind*.

For anſwer hereunto,

1. We muſt acknowledg, that *Chriſtianity* is the ſum or perfection of whatſoever Things were laudable, or paſſable in any *Religion* that hath been in the World.

2. That thoſe Practices in the *Heathens*, which were not the Products of *Superſtition*, but Dictates of the *Law* of Nature we allow and embrace; commending all things that were ſolemn, decent, and comely in their Religion.

3. That as our *Saviour* was pleaſed to retain many of the received Practices among the *Jews*, only with ſuch neceſſary Alterations as made them ſuit with the Doctrine, and nature of *Chriſtianity*,

stianity. So the Primitive *Church*, retained some Ceremonies, which the *Heathen* used, relating to the outward Order, and Decency of their Ministeries, and Worship; such as were the Habits of their *Priests*, their *Fasts*, *Vigils*, *Festivals*, *Processions*, &c. And no doubt it was well done at first to accommodate to *Christianity*, such customs of the *Heathens* as had nothing of *Idolatry* or *Superstition* in them, nothing of peculiar Opposition to the *Gospel*, to procure thereby a more easie Entertainment to its Doctrines, and in some measure to abate the usual Prejudices, which all new and strange Institutions meet withall.

Pertinaci Paganismo mutatione sub entum est quum rei in totum sublatio potius irritasset. *Beda*.

4. Some Compliances which were useful, and necessary in the Infant-state of the *Church*, might, and did become hurtful afterwards; and many great Men complained betimes, of the retaining of *Pagan* Rites, even of such, as were in their own nature indifferent; particularly because the *Gentiles* used in the Services of their *Idols*, to sit down immediately after they had prayed; *Tertullian* would not have the Christians do so.

Casaub. *Exerc. &c. p.* 391.

De Orat. c. [illegible]

5. If there be any thing doctrinal in

their *Rites*, the Observation of them will be an owning of their Religion, a joyning *Christ* with *Belial*, Light with Darkness; a corrupting and deflouring of the Purity, and Chastity of our *Saviour's Gospel.*

6. We have instanced for the most part, in Ceremonies of this nature; and have proved as fully, as well as we could in so little time and space; that if there ever was any such thing as *Superstition*, and *Idolatry*, in the *Heathen World*; there is now too much of them in the *Roman Church*, and the *Christian Faith* so throughly infected with them, that in so general a Corruption, we cannot but contemplate, and lament that *Apostacy*, or falling away of *Christians*, foretold by our *Apostle*, 2 *Thes.* 2. And by these Spiritual *Adulteries*, conclude who is the *Whore* of *Babylon*, the *Mother* of the *Fornications*, and *Abominations of the Earth*; who in our days, go a *whoring after the Heathen*, and are *polluted with their Idols.*

Ezek 23. 30.

Therefore to apply this.

1. What we have heard of the *Church* of *Rome*, justifies our Separation from her; we depart no further from her, than she hath done from *Christianity*; and

and renounce only the *Heatheniſm* and other foreign Corruptions, which ſhe hath mixed with the *Goſpel* of our *Saviour*.

We do not voluntarily make a *Schiſm* upon the account of a ſtinted *Liturgy*, a few *indifferent Ceremonies*, or ſome little Defects, and Diſorders in the lower Forms of *Eccleſiaſtical Polity*; but are forced to ſeparate from ſuch *Idolatries* and *Superſtitions*, as are altogether inconſiſtent with the Doctrine, and Worſhip of the *Goſpel*.

2. It concerns thoſe that would not partake of the Sins of *Rome*, the myſtical *Babylon*, and receive of her *Plagues*, to *come* out of *her*, according to our *Apoſtle's* Advice, to come out *from among them*, to be *ſeparate*, and *not to touch the unclean Thing*. For what *Concord* hath *Chriſt* with *Belial*, or the *Temple of God*, *with Idols?* Rev. 18. 4. 2 Cor 6. 17.

3. Let us highly magnifie the undeſerved and diſtinguiſhing Goodneſs of God, for delivering us from thoſe *Heatheniſh* and Abominable *Superſtitions*, wherewith for ſome time the whole *Church*, in a manner, was, and ſtill a great part of it is, overſpread, and reſtoring to us the clear, and pure Light

of his *Goſpel*; and let us moſt humbly and heartily pray for the continuance of this Bleſſing.

Thou haſt brought up a Vine out of Egypt, *thou haſt caſt out the Heathen and planted it; let not the Wild Boar out of the Wood root it up, nor the Wild Beaſt of the Field devour it.*

Yea, it concerns us to bleſs God for delivering us from the Cruelties of the *Papiſts*, wherein they alſo *Gentilize* (as I ſhould have ſhewed if I had had time) and particularly from the moſt mercileſs Deſign of this day; a Deſign which at once outwitted the Malice of paſt, and the Imitation of future *Conſpiracies*, and which if it had taken effect, would not only have ſatisfied the *Antichriſtian* Spirit of the worſt of *Men*, but (if any thing would) the Hatred, Enmity, and Revenge, of the *Devil* himſelf, who was a *Murderer from the beginning. Curſed be their Anger, for it was fierce*; and *their Wrath, for it was cruel*; But for ever bleſſed be God, *who bringeth the Counſel of the Heathen to naught.* And bleſſed *is the Nation whoſe God is the Lord, and the People whom he hath choſen for his own Inheritance. We thy People, and Sheep of thy Paſture will*

give

give thee Thanks for ever, we will ſhew forth thy Praiſe to all Generations.

4. Let us endeavour to confirm our ſelves by theſe Conſiderations in the true Faith, which we profeſs, and in a ſtedfaſt Obedience to the pure *Goſpel* of our *Saviour*. Not *learning the way of the Heathen*; Jer. 10. 2. *not giving heed to ſeducing Spirits and Doctrines of Demons*; *To ſuch as ſpeak Lies* 1 Tim. 4 1. *in Hypocriſie, forbidding to marry, and commanding to abſtain from Meats.*

Whatever there is of *Goſpel* and true *Chriſtianity* in the Church of *Rome*, we have it already; and what is more, either purely of their own Invention, or borrowed from the *Heathens*, *who have changed the Truth of God into a Lie*, I hope we ſhall be content to want. We hold the *Foundation Jeſus Chriſt*, and reject none of the *Gold*, *Silver*, and *pretious Stones*, which they built upon it, but the ſuperadditions of Hay and Stubble; ſuch Doctrines and Practices of theirs, as are not to be found in *Scripture*, nor in the *Creeds*, *Homilies*, and *Canons* of the Primitive *Church*.

Notwithſtanding their great boaſts of *Antiquity* (which prevail much where they are believed) it is a plain caſe, that the *Popery* of their *Religion* if not

new in it ſelf, is new in the *Church*, never profeſſed by any *Chriſtians* for the firſt three hundred Years, and as to the groſſer parts of it, not known in the *Church*, until ſeveral Ages after.

We may patiently hear them upbraid us with *Singularity*, and *Innovation*, when we are aſſured our Doctrines are as old, and as *univerſal* as our *Saviour's Goſpel*; and we may allow them to glory in any thing older and more *Catholick* than that. Their Religion will not appear to us more ſacred and venerable, becauſe much of its Attire, many of its Rites and Ceremonies, are more antique than ours; and becauſe it is adorned in thoſe *Faſhions of the World*, *thoſe Vanities of the Gentiles*, which as they were before *Chriſtianity*, ſo were to paſs away at its Appearance, and where they remain, or rather have been reaſſumed, are the Blemiſh, and Diſgrace, if not the Diſeaſe, and Leproſie, of that moſt excellent Inſtitution.

But on the contrary, I hope we ſhall be more fervent, more ſettled and conſtant in our Affection to, and Zeal for our own *Religion*, when we conſider that it is ſound and pure *Chriſtianity*, the only *Catholick Religion*, which hath in

in it all that is truly good of all other *Religions*, without their Adulterations and Debaſements. It is a Religion which doth not allow us to *give Gods* Iſa. 42. 8. *Glory to another*, nor *his Praiſe to graven Images*. It admits neither *Saints* nor *Angels* to ſhare in *God*'s Worſhip, nor owns any other *Mediatours*, but his Son *Jeſus Chriſt*. It is a Religion which enjoyns none, but *Reaſonable Services*, which allows us to *ſearch the Scriptures*, and prove all things; not exacting an *Implicite Faith*, or *Blind Obedience*. It gives us to underſtand what God ſaith to us, and what we pray for to him, in the uſe of an *Engliſh Bible* and *Liturgy*. It is a Religion which makes no more Sacraments, than our Saviour did, but gives us them intire. In a word, it is a Religion which is pure, and peaceable, which diſpenſeth with no Duties of *Piety*, *Righteouſneſs*, or *Charity*; which teacheth Obedience to Governours, and abhors *Rebellion* and *Treaſon*, as one of the worſt things in *Popery*.

Methinks no worldly Conſiderations, no Hopes or Fears ſhould cauſe us to waver in, much leſs to depart from, a *Religion*, ſo purely *Chriſtian* as this; So *Profitable unto all things* in our Po-

tick, and private Capacities, maintaining Peace, and Property, the Power of Soveraigns, and Rights of Subjects; *Giving to God the things that are Gods, and to Cesar those that are his*, no way oppressing the meanest of the People in their civil Concerns, and most effectually promoting the spiritual Welfare, and Happiness of all Men; methinks, I say, we should not easily be perswaded out of such a Religion, at least not to change it for that which we have heard described, one depraved with the most fond *Superstitions* and *Idolatrous* Rites of *Gentilism*; nor indeed for any other, which under the pretence of greater Purity, doth really comply with, and advance the Interests of this. What true Good can we propound to our selves by such an Exchange? Let us therefore resolve to continue, and fix where we are, Saying with those in another Case; *Whither shall we go, thou hast the words of Eternal Life?*

The End of the second Sermon.

THE GOSPEL

Preached to them that are

At *ROME* Alſo.

IN TWO

SERMONS,

On the 30*th* of *January*, 1680.

The Third Sermon.

ROM. 1. 15.

So as much as in me is, I am ready to preach the Goſpel to you that are at Rome *alſo.*

HItherto I have been diſcovering the *Anti-Chriſtian* Errors of profeſſed *Papiſts*, in order to your Confirmation and Eſtabliſhment, rather than (what I yet moſt heartily deſire) their Conviction and Reco-

Recovery, because I know not whether this Discourse may reach any of them.

There are another sort of Men who think themselves far enough from *Rome*, or at least would have us think them so; who upon a true enquiry will be found to be their *Aiso*. I mean those among our selves, who whilst they loudly protest against the *Heathenish Superstitions*, and *Idolatries* of the *Papists*; do yet combine with them, yea with the worst of them, the *Jesuits*, in many of their Principles and Practices, no less *unchristian*; and strengthen the Hands and Hearts of those our implacable Enemies, by dividing the Body, and consequently wasting the Force of our *Protestant Church*.

I would not at this time especially, discourage the Zeal of any well meaning *Protestants*, by aggravating the Errors and Irregularities of it; but sure they must needs be very *shallow Headed*, if they are indeed *true Hearted*, and well meaning *Protestants*, who think in these Days to serve their Cause, to bring Honour and Security to their Religion, by breaking the Orders and Unity of our *Church*, by mutinying against their Lea-

Leaders, and drawing off into Parties, and Factions, from the main of their Strength, if not turning their Weapons upon, and making at thoſe as their Enemies, who have been at leaſt their Companions, if not their *Champions*, in the common Quarrel. In order to the tempering and directing of theſe Men's Zeal, I would in the Spirit of Meekneſs, the Spirit of the *Goſpel*, propound theſe things to their ſober Thoughts.

1. That however they may value themſelves upon their Courage and Forwardneſs, yet they will never be crowned with due Praiſe, nor have any juſt cauſe to triumph in their Victories, *unleſs they ſtrive lawfully*, acting within the compaſs of their own Calling, and Quality, not violently invading other Men's Offices, but patiently waiting for God's Bleſſing upon the faithful diſcharge of their own.

Thoſe that are otherwiſe perſuaded, are in that Particular, *at Rome alſo.* Where we all know it is taught and practiſed, as ſound Doctrine; that a very good End doth Legitimate and Sanctify the worſt Means that can be uſed for attaining it.

2. If

2. If the Power, Policies, and Advantages of our Enemies be at this time very dreadful, as indeed they are, I would advise them to consider; whether the *Protestant Cause* is like to gain any thing, by their representing their Number and Strength, to be more still, and more terrible than really it is: I mean, by reducing every thing to *Popery*, which suits not their singular Models, and Forms of Government and Worship.

Sure if the *Fathers* and *Sons* in this our *National Church*, are for the most part *Popishly affected*, as too many of them, do most disingenuously, and indeed dishonestly suggest, the very Heart of our Religion would fail for want of its wonted and proper Succours and Support.

How formidable would the Interest of *Rome* then be, if there were none but disagreeing, and scattered Forces to oppose it?

His *Majesty* in his *Declaration* concerning *Ecclesiastical Affairs*, 1660. was pleased to signify, *That in his Converse with the most Learned of the Reformed Churches abroad; they did always with great Submission, and Reverence, acknowledg and magnify the Established Government*

ment of the Church of England, *and the great Countenance and Shelter the Proteſtant Religion received by it, before the late unhappy Times; and that, many of them have with great Ingenuity and Sorrow confeſſed, that they were too eaſily miſled by Miſinformations and Prejudice into ſome Diſeſteem of it; as if it had too much complied with the Church of* Rome, *whereas they now acknowledg it to be the beſt Fence God hath raiſed againſt Popery in the World.*

Thoſe that go about to pull down this *Bulwark*, or fire this Caſtle, for fear it ſhould ſurrender to the Enemy; I would deſire them to think in time, how naked and defenceleſs they will leave the *Proteſtant Religion*; and whether they do not really expoſe what they pretend to preſerve, and ſtrengthen the Building of the *Roman Church*, with every Stone they take from *Ours*.

3. I would deſire the Beginners of the *Separation*, to reflect ſeriouſly upon the Iſſues of their former Practices. I mean, not only the ſhedding of ſo much Blood, the Blood of their Equals, their Nobles, their *King himſelf*; in purſuit of the Quarrel they began, but the great

occa-

occasion they gave thereby (tho I hope some of them unwittingly) of Triumph to our *Popish Adversaries*.

We know very well how ready they were to throw back upon our *Religion*, that heavy Charge of *Rebellion*, which we had so justly laid upon *theirs*; and by noting the irregular Practices of such Zealous Professors, how much they endeavoured to depretiate and beat down the esteem of the *Protestant Religion*, where it was most valued, to raise some Men's Aversions, to an abhorrence of it, and to confirm and heighten the dislike of others, into the utmost degree of Contempt. The generality of weak, but honest *Christians*, who observed things in their naked and proper Appearances, without the colourings of either side, the *Presbyterian* Excuses, or the *Popish* Aggravations, were put into great Doubts, and waverings of Mind, which part they should adhere to, the *Idolatrous Papist*, or the *Sacrilegious Protestant*.

That Learned and truly Moderate Man *Monsieur Amyrant*, in the Epistle Dedicatory of his Paraphrase upon the *Psalms*, to *His Majesty* that now is, gives him to understand; how much the

the Proceedings of the *Puritans* here, were objected to him by a great Peer of *France*, in way of Reproach to the *Proteſtant Religion*, as if it moved to Sedition, and Rebellion; and were a perfect Enemy to *Monarchical Government.*

And the bleſſed *Martyr* King *Charles* the *Father*; fearing leſt the Scandal of the late Troubles might be objected to his *Son*, againſt our eſtabliſhed *Religion:* He furniſheth him with this Anſwer. 'That ſcarce any one that hath been a 'Beginner or Proſecutor of the late War 'againſt the Church, the Laws, and 'Himſelf, either was, or is a true Lover, 'Embracer or Practicer of the Prote-'ſtant Religion eſtabliſhed in *England*, 'which neither gives ſuch Rules, or e-'ver before ſet ſuch Examples.

I would deſire thoſe yet ſurviving, who did begin, or carry on that unhappy War, after ſo fair a time of cooling, to conſider calmly what it ended in, how much our *Religion* loſt, and how much *Popery* gained by it; and that they would have a very jealous Eye upon every Diſcontent, and turbulent Motion which tends the ſame way again, and not juſtify thoſe Actions now, which ſome-

ſometimes ſince, in their own Acknowledgment, could not be pardoned without a great *Act* of *Mercy* and *Oblivion*.

Yea on this day of our ſorrowful Reflection, upon the moſt execrable Treaſon that ever the Sun ſaw; (for that againſt our Saviour the Sun would not look upon) How much doth it concern us to bewail, not only that laſt, and moſt daring Villany; but all the cauſeleſs Complaints, the Factions, and the Fightings, that made way for it: Endeavouring by all good Conſiderations to encreaſe our Abhorrence, and Deteſtation of ſo black a Crime; and by our peaceable Behaviour, and chearful Submiſſion to the Scepter we live under, to ſecure our ſelves from the leaſt touch, and ſtain of any ſuch Guilt for the time to come.

4. I would adviſe our diſſenting Brethren to conſider, how far a great part of them have *advanced* towards *Rome*, and ſymbolized with the *Papiſts*, not only in their own frequent Violations of ſolemn Oaths; thoſe of *Allegiance* and *Supremacy*, the *Covenant* of their own framing and impoſing, but in their ſpecious offers of a Diſpenſation

on for our *Royal Martyrs Coronation-Oath*, relating to the maintenance of *Epiſcopacy*, with the Legal Rites, Honours, and Priviledges of the *Clergy*; But alſo in their Imperious Solicitations of him to give up that great Truſt contrary to his declared Judgment and Conſcience, and that notwithſtanding his ſignal readineſs to comply with them in any thing where he lawfully might.

God knows, I am very unwilling, even upon this day, to look back upon any thing of this nature, which I might honeſtly over-look.

And indeed my own Circumſtances in the *Church*, and the preſent temper of the Nation is ſuch, that I cannot be ſuppoſed in an equal Judgment, to be biaſſed to any Partiality in defence of our preſent Conſtitution, either againſt *Papiſts* or any other Aggreſſors or Underminers of it; and however I may be cenſured by any ſort of Men for the ſeeming Imprudence or unſeaſonableneſs of ſuch plain dealing; I really deſign nothing elſe but the faithful diſcharge of a neceſſary Duty, even in this Advice, and I pray God remove all prejudicate Opinions.

But if they will not be perſwaded to look back upon what is paſt, and think it hard to be put upon doing ſo, after an *Act* of *Pardon* and *Indemnity*: I would deſire them to conſider in the fifth place:

5. What good Effect they can rationally promiſe themſelves, of their preſent Separation; whether the breaking of Unity, and Order at this time, is not the great Advantage which our Enemies deſire, and by all means deſign, inſomuch that now, to be ſure, whoſoever is not *with us*, is *againſt us*; they that ſeparate from us, much more they that ſtrive, and contend with us though about leſſer matters, are againſt us in the main.

It is obſervable, in what manner the Contention between *Abraham*'s Herdſmen and *Lot*'s is related. *And there was a Strife between* Abraham's *Herdſmen, and the Herdſmen of* Lot's *Cattel*; and to intimate the unſeaſonableneſs of the Strife, it follows immediatly; *And the* Canaanite, *and the* Perizzite *dwelt in the Land*: It is ſet down as an aggravation of their Sin and Folly, that they ſhould fall out and quarrel, while the *Heathen* were ſo near them, and thereby expoſe their

Gen. 13. 7.

their *Religion* to Contempt; and, to apply it to our own Caſe, doubtleſs it is no leſs Unwiſe, than Unchriſtian, for us to divide and quarrel among our ſelves, now the *Canaanite* and the *Perizzite* dwell in the Land, now the *Papiſts*, thoſe *Gentilizing Chriſtians*, are among us not only as Lookers on, but as buſie Promoters of our Diſſentions, and evil Deſigns thereupon.

Our Apoſtle, the Doctor of the *Gentiles* (the propriety of whoſe Vocation drew him to have a ſpecial care of thoſe without) ſaith, if a *Heathen come in and hear you ſpeak with ſeveral Tongues*, will he not ſay that you are mad? you will not only diſgrace your ſelves, but by your Diviſions harden him in his Superſtition.

One of the ſhrowdeſt Enemies of Chriſtianity that ever appeared in the World, was *Julian* the *Apoſtate*, and we read in *Ammianus Marcellinus lib.* 22. that he could not invent any more effectual way, to ruine what he ſo much hated, than by encouraging all the Profeſſors of it in their diſtinct forms and ways of Opinion and Worſhip. and we know the *Papiſts* have learned this Wiſdom from that *Heathen Empe-*

rour to promote *Division*, and *Toleration* of several *Sects*; that when they could do nothing against the whole, one part might destroy another. And can we think of upholding *the Protestant Religion*, by the very same Arts and Methods which the *Papists* have all along used to pull it down, and which the *Pagans* have used to extirpate *Christianity* it self; Therefore surely, those who have separated from us upon little Differences, if they are what they pretend to be, *Protestants* indeed, cannot but see the greatest Reason imaginable, to come in with speed, and to joyn cordially and closly, in helping to repair those Breaches in the Church, (which they themselves first made) at which swarms of *Sectaries* have entred in among us, and too many others, have gone out into the *Church of Rome*; surely it concerns them now, not only in Duty, but in Policy and Interest, to go as far in Conformity, to come as near us, as possibly they can, and to let their Followers know, what they are convinced of themselves, that neither our *Episcopacy*, or *Liturgy*, are *Popish*, but far more odious to those at *Rome*, than to any others, and that there is nothing requi-

required of *Lay-Men* in the way of Declaration, or Subſcription, which they of the *Clergy*, could not freely ſubmit to.

That ſuch as Mr. *Baxter*, (whom I name for the Eminency and Influence of his Example) now there is more need of *a Cure of Church-Diviſions*, than when he wrote his Book with that Title, would ſpeak out again, and tell the World as he doth in the Preface of his Defence of that Book. 'That 'our Diviſion gratifieth the *Papiſts*, 'and greatly hazardeth the *Proteſtant* '*Religion*, and that more than moſt of 'the Diſſenters ſeem to believe, or to 'regard. And as in another place, that '*Popery* will get ſo great an Advan-'tage by the Separation, as may ha-'zard us all, and we may loſe that 'which the ſeveral Parties do contend 'about.

I could wiſh they would reflect upon what was long ſince written by their own Mr. *Shepherd* of new *England*. 'That it is the Jeſuites Plot, to 'ſubdue by private Diviſions, whom 'they cannot conquer by open force. 'It was moſt pleaſing to Satan to pre-'vail with *Chriſt*, to caſt himſelf down

Parable of the Virgins, p. 8.

'headlong from the *Temple*, rather than 'to fling him down himself. 'Tis the 'delight of *Hell* to set, and see Churches 'at variance among themselves *&c.* — 'It is a wonderful thing, to see what a 'a small occasion of Offence will do, a 'Word, a Gesture, a Garment, a matter 'of Indifferency, *&c.* —

That they would consider, and lay to heart, what that once great Man among them, Mr. *Philip Nye*, wrote a little before his Death, concerning the *Lawfulness of hearing the Conforming Ministers*, particularly that place towards the Conclusion, where he wonders, 'How 'the differing Parties came to be so a-'greed in thinking it unlawful to hear 'us preach, and that he is perswaded 'that it is one constant Design of Satan 'in the variety of ways of Religion, 'he hath set on Foot by *Jesuites* among 'us.

That they would consider the last, and dying Apprehensions, of their late Champion Dr. *Lewis Du Moulin*, concerning what himself had formerly, and not long since written and spoken with a great deal of Passion and Virulency, for the widening of our Breaches, the defaming of our Church, and the vilifying

lifying of ſome of the moſt eminent and worthy Perſons therein.

Laſtly, To ſave my ſelf and others any further Trouble, or Travail in this Argument; I would earneſtly commend to their ſober and impartial reading, our great Dr. *Stillingfleet's* late and moſt excellent Book of the *Unreaſonableneſs of Separation*. And then I hope, we ſhall no longer by our imprudent and unchriſtian Diviſions, hold open a Door, as it were for *Popery* to enter in upon us, nor by declaring againſt *Rome*, upon the diſtinct Intereſts of our ſingular Perſuaſions, verify that of *Tacitus* in another Caſe; *Dum ſinguli pugnabant, Univerſi vincebantur*, when they broke their Ranks, and would fight ſingle, all were eaſily overcome. *In Vitâ* Agric.

But if none of theſe Conſiderations, or any other, will temper the obſtinacy of our Diſſenters, and perſuade them to Peace and Union; I muſt needs conclude, notwithſtanding all their Pretences to the contrary, and their vehement Outcries againſt *Popery*, that they are at *Rome alſo*. And I am the more confirmed in this, becauſe 'Mr. *Baxter* himſelf, 'was once perſuaded that all the Argu- 'ments elſe in *Bellarmin*, and all other

'Books that ever were written, have 'not done ſo much to make *Papiſts* in '*England*, as the multitude of Sects a-'mong our ſelves.

But there are another ſort of Men, who are at *Rome alſo*. I mean, the Athieſtical and Profane, the careleſs, and looſe Livers among our ſelves; for as my Lord *Bacon* hath well obſerved. '*There is a double Policy of the Spiritu-*'*al Enemy, either by counterfeit Holi-*'*neſs of Life, to eſtabliſh and authorize* '*Errors, or by corruption of Manners,* '*to diſcredit and draw into queſtion,* '*Truth and things lawful.*

Controverſies of the Church of England. *p.* 168.

No *Pagan* Blaſphemies, or *Popiſh* Uſurpations, are ſo offenſive to God, or injurious to his Church, as the ſcandalous miſcarriages of his pretended Servants: Our greateſt Fear and Danger, *Belov'ed*, is from our ſelves: Our *Sins*, are our worſt Enemies, and, if not overcome by us, will ſoon betray and ruine us, and our *Proteſtant* Cauſe, without any other Plots, and Conſpiracies. When we conſider what it was, that blaſted thoſe flouriſhing *Churches* of *Epheſus*, *Sardis*, *Laodicea*; we cannot eſcape ſome fearful abodes, of the like effects, of our decay of *Love*, our *Hypocritical* Pro-

Profession, our *Lukewarmness*, and great indifferency in the most material Parts and Acts of our Religion.

The *Church* of *England* (and God grant we may be truly sensible of it) hath suffered much, and is still like to suffer more by her own Children. And that is verified in her, which was once said of *Julius Cæsar*, *Plures illum amici confoderunt quam inimici.* She hath received more Wounds from her Friends, than from her Enemies.

Victa est non ægre proditione sua. Ovid. *de Corinnâ.*

How many among us are there that profess little, or no regard at all to Religion, or profess that regard for the temporal Conveniencies that attend it? And how many are false and hypocritical in their Profession, resting in meer Shadows, and external Formalities? most unreasonably concluding that all is well with them, because the Lines are fallen to them, in so pleasant a place as a purged *Church*, and that themselves need *Reformation* the less, because that is *reformed?* What is this, but as one speaks? 'To run round in a Circle, and 'meet the Church of *Rome* where we

left

'left her? What is this, but to speak her very Language, that to be in this *Ark*, this *Church*, is to be safe?

Behold, we are called *Christians*, and rest in the *Gospel*, and make our Boasts of *Christ*, and the Purity of his Ordinances, and Worship among us!

But believe it, it is not the Name of *Protestant* or *Reformed*, no nor the Name of *Christ* himself that will save us, or our Religion; if by our wicked Conversation, we cause that Name, that *worthy Name*, (as St. *James* calleth it) to be *evil spoken of among the Gentiles*, our *Popish* or our *Phanatical* Enemies.

It is our *walking in this Holy Name*; our living up to the Principles of our *Saviour's Gospel*, and our improving the Means of Grace to a more perfect Degree of Holiness, than any have attained unto in the Strength of Nature, or of their own artificial Inventions, that will make *Christianity* truly glorious in the Eyes of *Jews*, *Turks* and *Heathens*; Our *Protestant Christianity* to out-shine the *Visibility* of *Rome*, and our *Church* of *England* to flourish, and be honourably esteemed, among all her Sisters of the *Reformation*. Our Skill

in

in Controverſies, will not do us the Service, nor gain us the Reputation, that the Simplicity of our Manners, the Piety of our Practices will; This is that ἀναντάῤῥητον συλλόγισμον, as St. *Chryſoſtom* ſtiles it, the moſt uncontroulable, or irreſiſtable, if we may not ſay infallible Proof, and Conviction of the Goodneſs of our Religion in the Judgment of moſt Examiners.

I ſhall therefore conclude this Head of my Diſcourſe, with an earneſt Exhortation to Holineſs of Life: That our ways may be *upright as among the Gentiles, and our well-doing ſuch*, and ſo exemplary, as may put *to ſilence the ignorance of fooliſh* and captious *Men*.

It is a ſhame to our Religion, that we ſhould go to *Rome* for Examples of Vertue, or ſeek *Chriſt in the ſecret Chambers*; that we ſhould learn Piety from *Idolaters*, or ſtrictneſs of Life from the *Enemies of Government*; yet even among them may be found ſome Inſtances of Mortification, and Zeal, which may ſerve at leaſt for our Reproach, if not for our Imitation. The voluntary Auſterities of the *Papiſts*, their Mid-night Devo-

Devotions, frequent Fastings, painful Pilgrimages, and Pennances, may serve to put us in mind of our Saviour's wholesome Precepts of Self-denial, Heavenly-mindedness, devout Prayer, and discreet Abstinence; and the Zeal of several *Sectaries*, in some parts of Religion, may condemn our general Coldness, or Indifferency in the whole.

But if we can learn no good from them, let us be very careful, lest we harden them in evil, and confirm them in their Erroneous Opinions, by our vitious Practices.

When we have disarmed them of their defensive Weapons, and left them no rational Plea, nor Excuse, for their Schism, and Sedition; Let us not put into their Hands, a Sword of Offence, and expose our selves to the Mercy of their Censures (which is cruel enough) by any Irregularities of another nature. And because many among us at this time, appear more zealous for the Interest of their *Religion*, than that of their *Souls*, less mindful of the great Duties of *Sobriety*, *Righteousness*, and *Piety* in their own Conversations, than those of discovering, opposing, and punishing, the heretical and traiterous Designers against

againſt our *Proteſtant Church*, and ſeem more to fear the *Popiſh Conſpiracies*, than any of the *Devil's* Wiles and Stratagems; I would deſire it might be well conſidered that a holy, good Life is as neceſſary to uphold our *Religion*, as to ſave our *Souls*. Nothing like this, as hath been intimated already to break the Courage, and baffle the Attempts of our *Romiſh* Adverſaries, or to reclaim and bring home other Diſſenters into our Communion.

Nothing ſo like to fix and ſettle them in their Errors and Seditions, as our looſe and vain Converſations; and indeed at this time, we ought to be more then ordinarily circumſpect, now ſo many evil Eyes are upon us, *watching for our haltings*, and ſo many Mouths ready opened to aggravate our leaſt Miſcarriages; wherefore we could never more ſeaſonably apply to our ſelves, that of good *Nehemiah*, *Ought we not to walk in the Fear of our God, becauſe of the Reproach of the Heathen, our Enemies.* Chap. 5 9.

Among all the Motives and Perſuaſives to Holineſs, me-thinks this ſhould not be the leaſt powerful, that it is likely, if any thing, to gain thoſe that diſſent from us, to convince the more ſober and ingenu-

ingenuous, that we are in the right way of Worship; and to remove all Stones of Offence out of the Path, either of the tender, or peevish.

Mr. Edward Fowler *in his design of Christianity.* p. 304.

An eminent Example of, and a mighty Advocate for Holiness hath well observed, 'That meer pretences to great '*Sanctity*, do strangely make *Proselites* 'to several Forms, that have nothing 'besides to set them off, and commend 'them: And as for obstinate Persons, 'that will by no means be prevailed 'with to come over to us, they will 'however be greatly disabled, from re'proaching our *Religion*, when they 'are convinced, that it hath excellent 'Effects upon the Professors of it. Not 'would that idle and senceless Talk, 'whereby some hot-headed People en'deavour to prove us an *Antichristi*'*an* Church, be by many, if by any 'listned to, if they could discern among 'us more *Christian* Lives; could they 'be once satisfied, that we esteem it our 'principal Interest and Concernment 'to make our selves and others really 'and substantially good, Ministers by preaching, and all by obeying the *Gospel*.

This

This would be the moſt likely way to ſecure us from *Popery* and *Tyranny*, on the one hand; from popular Tumults and Confuſions, on the other; from all thoſe Evils and Calamities, that threaten us in theſe cloudy, lowring Times, theſe times of general Trouble, and Diſtraction, and abodings of Evil; when *Mens Hearts are ready to fail for fear of what is coming upon the Earth*, what is likely to befal us of this Nation; becauſe this is the ſure way to have the *Soveraign* over-ruling *Power* of Heaven and Earth on our ſide, his merciful Providence to guard, and defend us in the greateſt Extremities: and indeed, the worſe the times are, the greater the Dangers we are in, the more cloſly ſhould we walk with God, in the daily practice of Piety and Vertue, humbling our ſelves for our Sins paſt, and watching againſt future Temptations, praying for, and putting our Truſt in the Divine Protection, according to that excellent Example of the Prophet *Micah*; *Becauſe the Times* were very wicked and perilous, (as *God* knows ours are) Therefore, ſaith he, *I will look unto the Lord, I will wait for the God of my Salvation*; and then he encour- Chap. 7. ver. 7.

encourageth himself in Almighty Goodness, *my God will hear me.*

Beloved, Our *fervent Prayers*, and our *patient continuance in well-doing*, will avail more, for the removal or the preventing of publick Calamities, than the Policy of our States-men, the Zeal of our Preachers; and much more than the heady and inconsiderate endeavours of our People: For when neither the *Wisdom* of our *Counsellours*, nor the *Courage* of our *Magistrates* can preserve us; God's Mercy doth *deliver the Island of the Innocent, and it is delivered by the pureness of their Hands*; As it was spoken upon another occasion. *But Iniquity shall lay waste the whole Earth, and ill dealing shall overthrow the Thrones of the Mighty.*

Job 22. 30.

Wisdom 5. 23.

In this time of general Distress, Fear, and Danger, every Man almost, to be sure, every *Party* of Men are projecting and fore-casting this and the other way, to secure their own Interests; but alas, there is but one way to save our selves, every part, and the *whole*; and that is the way of God, the way we have been commending to you; the way of Righteousness, the way of Holiness, that is, the way of Peace, and Happiness; Blessed

ſed are they that walk in it; *Integrity and Uprightneſs will preſerve them, and keep them from the Paths of the Deſtroyer.* If (while we eſcape other Perſecutions) the Calumnies and Reproaches of thoſe that *reproach God*, and his Religion, *fall upon us*; Let us conſider that in due time, *the lying Lips ſhall be put to ſilence, which ſpeak grievous things proudly and contemptuouſly againſt the Righteous*; or elſe, *God will hide them in the ſecret of his Preſence, from the Pride of Man: and keep them ſecretly in a Pavilion from the Strife of Tongues.* If we *walk in God's Name*, he will preſerve ours, he will give Honour to our Perſons, and Defence to our Cauſe: When *Aaron* and *Miriam* in a Seditious Humour mutinied againſt *Moſes*, then God is pleaſed to own and vindicate *Moſes*'s Fidelity, and to maintain his Cauſe; *My Servant Moſes is faithful in all my Houſe, wherefore then were you not afraid to ſpeak againſt him?*

Pſal 31. 18.

Pſal. 31. 20.

Numb. 12. 7.

If any thing will ſhame or confound the Malice of our Enemies, it muſt be an exemplary Piety in our Lives, and Faithfulneſs in our Places.

We have heretofore, and of late, had many heavy Complaints of *perſecuting Silencers*;

lencers; but there is one way of putting our Adversaries to *Silence*, which sure will never be accounted *Persecution*; and that is meerly by *our well-doing*.

For even those who will scarce suffer the Word of *Exhortation*, the greatest Persuasions of our Ministry, will yield a little to the Integrity and Innocency of our Lives. Therefore however they escape the Rod of the Civil *Magistrate*, or the *Churches Censures*; let them not want such Christian Reproofs and Convictions as these. Let the Peoples Practice, as well as our Doctrines, shew the Folly and Unreasonableness of those that separate from our Communion upon the pretence of greater Purity. So that if we do not reclaim those that are at *Rome*, we shall be no *Accessaries* to their Guilt, and clear our selves from all suspicion of being at *Rome also*, by lending any Hand to advance or uphold the *Antichristianism* of that Religion.

I shall come next to the second Proposition.

The

The Fourth Sermon.

ROM. 1. 15.

So as much as in me is, I am ready to preach the Goſpel to you that are at Rome *alſo.*

THe ſecond Propoſition we are to ſpeak to, was this, *viz.*

II. *That the moſt Chriſtian and effectual way of promoting the Goſpel, is Preaching and Perſwaſion.*

It is one of the greateſt Glories of the *Chriſtian* Religion, that it came in, and prevailed in the World upon its own Piety, and Wiſdom, with no Force but a Torrent of Arguments, and *Demonſtration of the Spirit*; according to that Prophecy concerning our Saviour, *That he ſhould ſhew Judgment to the Gentiles, and yet that he ſhould not ſtrive nor cry,* i.e. Iſa. 42.

diſcover no ſign of Anger or Diſcompoſure in his Mind, nor *That any Man ſhould hear his Voice in the Streets, i. e.* he ſhould raiſe no Tumult or popular Hubbub.

Again it was prophecied of the *Goſpel* Days, that our Saviour's Inſtitutions ſhould tend ſo much to the correcting and qualifying of the Ferity and Roughneſs of Men's Manners; that they ſhould need no other Weapons of Hoſtility, than thoſe of Argument and Perſwaſion; *That their Swords ſhould be turned into Plow-ſhares, and their Spears into Pruning-hooks*; and however in this unhappy Declenſion of Times, Men's Worldly Intereſts, have much perverted this moſt excellent Deſign of *Chriſtianity*; yet our bleſſed Lord hath expreſly forewarned, that whoſoever ſhall preſume to draw the Sword in his Cauſe, ſhall be ſure to periſh by it. The Precepts which he gives, and moſt earneſtly recommends, in order to the general Benefit of Mankind, are thoſe of *Meekneſs, Mercy, Forbearance, Long-Suffering, Brotherly-Kindneſs*, and *Charity*. He gave *Love* for the Livery, and Badg of his Diſciples. *'By this ſhall all Men know*

Joh. 13. 35.

know that ye are my Diſciples, if ye love one another.

The *Holy Spirit* deſcended in the Form of a Dove, to ſignify, ſay ſome, the Meekneſs and Gentleneſs of the *Chriſtian* Temper. And St. *Paul* tells us, that the *Fruit of the Spirit*, is *Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance.* Gal. 5. 22, 23.

The *Apoſtles of Chriſt*, and their Followers, acted upon their *Maſters* Principles, and by the Motions of his *Spirit*; at his *Command* they preached the *Goſpel* throughout the World, but oppoſed nothing, beſides their Patience and Prayers, to the *Countermands of Civil Authority*, not allowing ſo much as the *Rebellion*, either of the Tongue, or Pen, any open defaming, or any ſecret ways of deſtroying the *Powers* they lived under; *Nunquam Conjuratio erupit*, they were never found to be in any *Plot*, or treaſonable Conſpiracy: On the contrary being *reviled, they bleſſed*, being *perſecuted, they ſuffered it.* Yea, the Calmneſs and Gentlenſs of their Spirit, appeared no leſs afterwards when they were in *Power*, than when under *Perſecution.* Tertul. *ad* Nat. Sozom. *lib.* 1. *c.* 20.

And herein, there Practice was very conformable to the Doctrine of the Apostolical Men of the first Ages.

Non est Religionis, cogere Religionem, Religion is not to be propagated by Force and Violence, saith *Tertullian*, ; And it was St. *Gregory Nazianzen*'s Advice in his *Oration for Peace*, πειθοῖ μᾶλλον ἢ νικήσωμεν, *Christians* must overcome their Enemies by lessening themselves and lay the Grounds of their highest Triumphs in their lowest Submissions: Our Religion, saith *Lactantius*, must be defended, *non occidendo, sed moriendo*, not by taking away other Mens Lives, but by laying down our own, in the Testimony of the *Truth*, and a good Conscience, whensoever the Necessities of the Church shall require it of us.

Ad Scapulat.

Lact. lib. 5.

It was a great Honour to *Proclus* his *Episcopacy*, that he got the Hearts of his People, and the Ends of his Government, by his admirable Condescensions, and Clemency ; and this was the Wisdom of his Meekness, *Ne Oves truci minacique vultu absterrendo Lupis pararet Prædam*, lest by too much Sternness and Severity, he should fright the Sheep from the Flock, and thereby make them a more easie Prey for the Wolf.

In Vit. Procli. Archi. Episc. Constant. ante Opera. p. 34.

Many

Manſuetudine corpus Chriſti, quod eſt Eccleſia, vincit Inimicos; The Churches Meekneſs breaks the Force of her Enemies Rage, and ſhe conquers altogether by Acts of Gentleneſs and *Perſwaſion*; and indeed other Methods are improper, nay ineffectual; Men may be forced into Hypocriſie, but not into a true Belief; they may be beaten out of their Trenches, and out-works of Wickedneſs, but the *Devils ſtrongeſt hold*, the *Heart* will not be taken by *Violence*; Nothing can enter there, but the Light of Reaſon, and the *Demonſtration* of the *Spirit*, the voice of the Wiſe Charmer, and the powerful Preacher, the Inſtructions of Men, and the Grace of God.

We muſt indeed *contend earneſtly for the Faith*, yet *above all things we muſt put on Charity*, and uſe ſuch other Arms as are fit for the *Chriſtian Warfare*, not thoſe that are *carnal*, but *ſpiritual*, Preaching and Diſputation, Holineſs of Life, Aſſiduity of Exhortation, the word of God, and Prayer; and when we come to reprove, rebuke, and to inflict ſpiritual Puniſhments, we muſt diſtinguiſh as tenderly as we can, between the wilful and the weak, the obſtinate,

and the ignorant: The first sort indeed must be more roundly dealt withal; It was with such the Prophet *Isa.* had to do, when God bids him *lift up his Voice like a Trumpet*; with such *Timothy* must *be instant in season, and out of season, exhort, reprove, rebuke with all Authority.* The obstinate we must endeavour *to save with fear, plucking them out of the Fire,* with them we must be more sharp and severe in our Admonitions and Threatnings; but on the *Weak we must have Compassion,* those who may be supposed *affectu piæ Opinionis errare,* as *Salvian* thought charitably of some *Arrians* of his days; those who as Sheep going astray, who may be supposed to err through simplicity, or the Fervours of Devotion, ought to be treated with a fatherly Tenderness, and restored if possible with the Spirit of Meekness, conformable to the Doctrine of St. *Paul* to *Timothy, in Meekness instructing those who oppose*; much more those who only peaceably withdraw themselves, *if God peradventure* will give them *Repentance to the acknowledging of the Truth.*

Isa. 58. 1.

2 Tim. 4. 8.

The Council of *Aix* compares the Church to a Dove, which sometimes may strike gently with her Wings, yet

yet hath neither Beak nor Talons, to tear and deſtroy.

And it was once the ſaying of a wiſe States-Man, and one not diſaffected to our *Church*; 'That there is no better 'way to ſtop the riſings of new *Sects*, 'and *Schiſms*, than to reform Abuſes, 'to compound the ſmaller Differences, 'to proceed mildly and not with San-'guinary Perſecutions. And God be thankful, ſuch is the preſent Moderation of *Eccleſiaſtical Conſtitution*, that we have no Laws, like thoſe of *Draco*, written in Blood; our Penalties are not for *Deſtruction*, but for Correction and Amendment; we puniſh none for bare Opinions, and readily embrace every returning Penitent: Yea ſuch of late hath been the Tenderneſs and Indulgence of our Gracious King, and our Biſhops; that *Mercy* hath triumphed over *Juſtice*, and our *Diſſenters* have had more Favour ſhewed them than the *Laws* allow; yet too many of them are as querulous and diſcontented ſtill as ever, like froward humorous Children that cry, not becauſe they are whipped, but becauſe they may not ſcratch their Nurſe, and have their fooliſh Wills in every thing; or complain of their Mo-

Lord Verulam.

ther's

ther's Rigor, though her Commands are very reasonable, and her Corrections as gentle: But this we are not to wonder at; for since, 'The very mildness 'and gentleness of our Lord Christ, by 'which St. *Paul* affectionately entreats 'the *Corinthians*, too ineffectually pre-'vails on the *Christian* World, why should 'we think it strange that the *Moderation*, 'which is the proper Glory of the '*Church of England*, cannot perswade 'either the *Romanists* or *Enthusiasts*, to 'be sensible of that *Wisdom* and *Law* of 'Kindness, which attempers all the Com-'mands and Constitutions of our *Church*) but the vehement Opposition of both Extreams confesseth, whether they will or no, that we are in the mean, and preserve that Moderation in our Judgment of Doctrines, and our Exercise of Discipline, which condemns the stiffness of Opinion, and the violence Acting in each Party; and shews that we cannot joyn with either of them, in destroying Men's Lives, and Fortunes, overturning of *Kingdoms* and *States*, *Laws* and *Governments*; much less in deposing or murdering of *Soveraign Princes*, under the pretence of *Conscience*, and *Religion*. But this by the way, my Busi-

Dr. Puller of the Moderation of the Church of England.

2 Cor. 10. 1.

ness

nes at present being not so much to justify the Practice of our Church, as the Doctrine of the *Gospel*; and to shew that the *Religion* of our *Saviour*, made no forcible Entry, upon the understandings of Men; it did not arrest their Judgments, with Motives drawn from the *civil Power*, since it met with the greatest Opposition imaginable, from the *Heathen Emperours*; but had the true Characters of the Divine Presence, and came peaceably *in aurâ lenî*, without Noise and Perturbation, insinuating it self into the Beliefs of Men by silent Influences, and convincing Arguments.

I may add here, That although our *Lord Christ* was not only *King* of the *Jews*, but had the whole Host of Heaven at his command, yet he called not in the Assistance of Force and Violence, to obtrude his Doctrines upon the World: And it is a most remarkable Circumstance, That *Constantine the Great* did not appear in the World to protect *Christianity*, until it had gained Footing in the most considerable Parts thereof; Nor do we read any where, That when *Christianity* became the Religion of the *Empire*, They ever used their Power, to

to revenge their Sufferings, that they ever put either *Jew* or *Heathen* to Death, because they would not renounce their Religion.

The Kingdom of *Satan*, and of *Antichrist*, have still been planted and watered in Blood and Cruelty. As *Nebuchadnezzar* once dealt with those who would not Worship his Golden *Gods*; so did the *Heathen* Emperors with the Primitive *Christians*, in a long Series of most merciless Persecutions. So did the *King* of *Persia*, with *Abdas* the *Bishop*, who had overturned his *Idol-Temples*; So do the *Turks* at this Day, with all the Opposers of their *Superstition*. And it is sad to relate the Barbarous Cruelties of some professed *Christians*, towards others really and truly such; how bloody the Rage of the *Arrians* was against the *Catholicks*; as likewise that of the *Donatists*, and *Circumcellians*, in St. *Augustine*; that of the *Eutichians*, in the second Council of *Ephesus*, called *Ephesinum Latrocinium*, who murdered *Flavianus*, *Arch-Bishop* of *Constantinople*. To come nearer home; I shall name no more here, but that of our zealous *Regicides*, which ought to be to us *this day*, and will be to succeeding Ages for a *Lamentation*.

Euseb. *An.* 403.

Athan. *Ep. ad solit. agentes.*

These

Theſe were the bloody ways of *Heathens* and *Hereticks.* But no Hiſtories do tell us, That true *Catholicks* did ever practiſe, or approve of ſuch Methods of maintaining, or propagating *Religion.*

The *Pſeudo-Roman-Catholicks* indeed, are upon infamous Record, for their inhumane Cruelties in the defence of their *Churches* Errors and *Uſurpations*: which ſpeaks the *Pope*, the Succeſſor of *Romulus*, who made his way by Blood, rather than of St. *Peter*, who drew his Sword but once in his *Maſter's* Quarrel, and was ſeverely checked by him for ſo doing.

When the War, begun by the *Chriſtians* on the *Turks* and *Saracens*, was turned upon the *Albigenſes* by the *Popes* of *Rome*; and that the *Cruciata* was proclaimed againſt thoſe poor Souls only, becauſe they differed in ſome Points of Doctrine, from the Opinions of that *Church*; how many hundred thouſands, of well meaning Men, who made a Conſcience of their ways, and erred not (if they erred at all) out of Pride, but Ignorance, fell a Sacrifice to the *Roman Furies?*

Dr. Heylin's *Parable of the Tares.*

Anno 1559.

Thuanus their own Historian, reports that Pope *Paul* the third, among other Exhortations, which upon his Death-Bed he delivered to his *Cardinals*, did lastly wish them to uphold the Office of the *Inquisition*, *quo uno sacro-sanctam authoritatem niti affirmabant*, whereby the *Authority* of the *See* of *Rome* is chiefly supported.

Charles the ninth, with the *French Papists*, never acted any thing with more Satisfaction to his *Holiness*, than that *Tragedy* in *Paris*, and other *Cities*, where so many thousand *Hugonots*, were most treacherously and barbarously slaughtered.

The Savage *Irish*, never thought their Hands and Weapons better employed, than in butchering the *Protestants*; and this not more from the fierceness of their Natures, than from the bloody Principles of their Religion.

And in our own Nation, how many suffered Death under King *Henry* the 8*th*, and in Queen *Mary*'s, his bloody Daughter's Days, for their most reasonable Unbelief of *Transubstantiation*?

I have not now time to bring to your remembrance, the many Conspiracies of

of the *Jesuites* against, and Attempts upon the Life of our *blessed Queen Elizabeth*, by *Parry*, *Babington*, *Stafford*, *Lopez*, *Squire*, &c. Nor to present you with the horrid Circumstances of their *Powder Treason*, against King *James* her peaceful *Successour*, all the Royal Family, with the Flower of *Church* and *State* in a *Parliament* Assembly.

But I wish we would take special notice, by reason of the seasonableness of the reflection of their treasonable Designs, and Actings, against that incomparable *Prince*, *Charles* the First, this Days *Martyr*; How they plotted against his Life, and Arch-Bishop *Laud*'s, as hath formerly, and of late, been sufficiently discovered; how they blowed the Coales of the late unnatural and destructive War; how in their Consults, they voted that King's Death as much conducing to the Interest of the *Catholick* Cause, as they call theirs; and how they assisted and directed Instruments, whereby that Hellish Enterprize (for which we and the whole Nation mourn this day) was accomplished, and how they triumphed thereupon; all this is notoriously known.

The

'The first Rebellion began in *Scot-*
'*land*, where the Design of it was laid
'by *Cardinal Richlieu*, his *Majesties*
'irreconcileable Enemy; Then it brake
'out in *Ireland*, where it was blessed
'with his *Holiness*'s Letters, and assisted
'by his *Nuncio*, whom he sent purpose-
'ly to attend the Fire there; Lastly,
'in *England*, as hath been intimated,
'it is manifest their Agents did their
'parts there to unsettle the People, and
'gave them needless occasions of Jea-
'lousie, which the vigilant Phanaticks
'made use of, to involve us all in War
'and Confusion: Both in *England*
'and *Scotland*, the special Tools they
'wrought with, were borrowed out
'of the Shops of the *Romans*. It was
'our *Royal Martyr*'s own Observation,
'That their Maximes were the same
'with the *Jesuites*, their Preachers Ser-
'mons were delievered in the very
'Phrase of *Becanus*, *Sciopius*, and *Enda-*
'*mon Johannes*, their poor Arguments
'printed, or written in their seditious
'Pamphlets, were taken almost verba-
'tim out of *Bellarmin*, or *Suarez*; and
afterwards we have heard how they
carried on, and compleated the bloody
Tragedy, by *Popish* Influence and Insti-
gation. Hath

See the Apology in behalf of the Papists answer, in behalf of the Royalists. p. 12. London, 1667.

Large Declaration concerning the Tumults in Scotland. *p.* 3.

Hath the Clemency and Indulgence of his *Majesty* who now is, and whom God long preserve, any ways asswaged their Malice and turned their Hearts to better Purposes?

Their late deep and dreadful Conspiracy against the sacred Life of so good and *Gracious a Prince*, and the whole body of his *Protestant Subjects*, returns a loud *Negative* to the Question; and gives us too sad and sensible an Assurance that *their Feet are still swift to shed Blood, that Destruction and Misery are in their ways; and the ways of Peace have they not known.* And I would there was no just cause of Fear, that they are working our Ruine again by the very Instruments they used so successfully heretofore, and that some of those that give us the loudest *Alarms* of the *Romans* coming to take away our Place and Nation, are not themselves preparing their way. But are the *Papists* indeed among all our modern Professors of *Christianity* the only *Anti-Gospelers* in this particular of promoting Religion by Force? Truly I believe, the bloody and rebellious Principles of all others, were *originally* theirs, and derived from them.

But we can by no means excuse the

Tyranny of the *Independency*, of which we read so much in the History that bears its Name; And their frequent putting *Quakers* to death in New *England* for their Opinions, doth shew what a meek, merciful Spirit they are of, and what Liberties they are like to allow others, wherever they obtain Rule; And I wish with all my heart, I could honestly speak better, and more gentle things of all their elder Brethren, the *Presbyterians*; and because many of that Perswasion, are not only sound, and Orthodox in the main *Articles* of our *reformed Religion*, but learned, and able Defenders of it, zealous Protestours against the horrid Wickedness of this *Day*, and active Instruments in bringing home our banished *King*; I am not willing to say the worst I know of the violence of some of their Spirits, and the severity of their Discipline. Yet I hope none among us will justify the Rage, Malice, and Cruelties of the Scotch-field-Meeters, ten of whom barbarously murdered the *Arch-Bishop* of St. *Andrews*; and it is the current Doctrine of their Pulpits and Books, that killing of *Bishops*, and those ordained by them, is no Murder, but a commendable, yea an Hero-

Thorndike's *Forbearance of Penalties*, c. 29.

Heroical Act of Juſtice; and that a revolting *Covenanter* of any ſort is as acceptable a *Sacrifice.*

Altho I fear too many among us feel ſome glowings of this *Helliſh Zeal*, ſome kindlings and ſtirrings of this fiery fierce Spirit, yet (bleſſed be God) they have hitherto, and I hope ſtill will be reſtrained from ſuch outragious Villanies.

But let me not I beſeech you be thought your *Enemy*, *If I tell you the Truth*, in telling you plainly; That thus far we muſt complain of the ſeverity, their want of a *Goſpel-Spirit*, as *Optatus* did of ſome *ſeparating*, ſlandering Malecontents of his time, *Dei Epiſcopos linguæ Gladio jugulaſtis*, *fundentes Sanguinem non Corporis ſed Honoris.* Though your hands have ſpared the *Lives*, yet your Tongues have murdered the *Reputation* of Gods *Biſhops*, and Miniſters; though you have not ſhed their Blood, yet you have ſtained their *Honour*, and which is worſe vilified, their *Function*; yea notwithſtanding the undeniable and convincing Proofs they have given, both heretofore and of late, by their Preachings, Writings, and Practices of their Sincerity in, and *Zeal* for the Proteſtant Religion, yet as *Tacitus*

Tacitus *In Vitâ* Agricol. speaks, *conflatâ magnâ invidiâ, seu bene seu male gesta premunt*, Where Envy and Spite predominate, Mens good or bad Actions are alike distastful; and what was said out of the same Author in *Proclus*'s Case, that famous *Arch-Bishop* of *Constantinople*, may well be applied to theirs: *Non minus est periculum in magnâ quam in malâ fama, cum summa semper petat livor*, It is not the Evil of their *Lives*, nor the Errour of their *Doctrines*, but the eminency of their *Place*, if not of their *Vertues*, which hath drawn upon them so much vulgar hatred and *Obloquy*.

Vit. Procl. p. 28.

Dr. Barrow's *Ser. on* Psal. 132. 16. Faults they have had, and will always have, for they are Men, and subject to the common Imperfections of mortal Nature, but that perhaps less and fewer than any other distinct sort of Men; But if their Faults were greater than ever they have really been, or than ever Malice could misrepresent them; is it therefore equal, that the Miscarriages of some should derogate from the Reputation, or Prejudice the Welfare of the whole Order? yet so blind, as well as bitter is some Men's Zeal, that they think they do God and their Country good Service, in pursuing them all with the

the ſame cry, and running them down together with an indiſcriminating Rage; as if they were the greateſt Enemies of our Peace and Proſperity, and that there were a touch of the *Biſhop* in all our Evils, and Inconveniencies. But without offering at any Vindication, (which indeed would be beſides my preſent Purpoſe) it may not be amiſs perhaps, for the furthering the Humiliation of *this Day*, to conſider, that they who began with the *Church* before, ended with the Crown; and tho at firſt they pretended a Quarrel only with our *Epiſcopacy*, they ſoon proceeded to *pour Contempt upon Princes* and *Nobles*, and to make havock of *Royalty* it ſelf; and that when it was moſt happily ſeated in ſo Wiſe, ſo Holy, and ſo Gracious a *King*, and all under a great ſhew of Zeal for the *Goſpel*, and the Purity of *Religion*.

But how far this was from the true and genuine Spirit of the *Goſpel*, from the Doctrine of our Saviour, and the Acts of his *Apoſtles*, may be eaſily inferred from what you have heard; and particularly from the Practice of our St. *Paul*, who tho when a *Phariſee*, he thought he did *God* and Religion *good*

Service, in perſecuting the *Church*; yet when once a *Chriſtian*, he thinks only of preaching the *Goſpel*; He who before *breathed out nothing but Threatnings and Slaughter*; after his Converſion, only *exhorts*, *entreats with all Long-ſuffering*, and *beſeecheth by the Mercies of God*; Not that our Apoſtle was leſs concerned for the Intereſts of *Chriſtianity*, than for thoſe of his former *Religion*, but better inſtructed in the way of promoting them, *viz.* by the *Miniſtry of Reconciliation*, preaching among the *Gentiles the unſearchable Riches of Chriſt*, and by propounding the great Benefits and Bleſſings of the *Goſpel*, as the moſt powerful Advocates for its Entertainment, and if at any time he makes uſe of the *Terrors of the Lord*, it is not to *perſecute*, but to *perſwade* Men.

2 Cor. 5. 11.

How far Civil Magiſtrates may by Threatnings and Puniſhments compel Men to ſerve *God*, and keep *his Commandments*, is not the matter of our preſent Enquiry, we ſee what is the proper Duty of thoſe of St. *Paul's* Order, and what work is like to proſper beſt in their hands, when they have to do either with thoſe at *Rome*, or any other *Sects* of Erroneous *Chriſtians*, viz.

Dili-

Diligence and Faithfulneſs in *preaching of the Goſpel*; and ſo I come to the third and laſt Particular.

III. *That thoſe who are commiſſionated to the Office of the Miniſtry, ought to be ready, and reſolute in the diſcharge of it.*

The excellent Dr. *Hammond*, hath well obſerved that the whole well-being of the *Chriſtian Church*, which conſiſts in *Unity*, as the well-being of a Body, in the Health of it; nay, the very Being it ſelf, which conſiſts in the Truth of the Doctrines, and Obedience to the Inſtitutions of the *Goſpel*, depends in an eminent manner upon the due Qualification of thoſe who are intruſted with the Office of Teaching, in the *Church*; and although the beſt of us are not ſufficient for ſo worthy an Employment, yet the worſt of us are obliged to do our beſt, and to *be ready as much as in us lies*, to preach *the Goſpel, to reaſon* according to our Ability, and Proportion, as our great *Apoſtle* did *of Temperance* and *Righteouſneſs and Judgment to come, and ſhewing out of a good Converſation, our Works with meekneſs of Wiſdom, taking heed unto our*

Anſwer to the 6 Queries. p. 365.

1 Tim. 4. 16.
2 Tim. 2. 15.

2 Tim. 2. 24, 25, 26.

selves and to our Doctrine that in so *doing we may both save our selves, and them that hear us. Studying to shew our selves* approved *unto God*, Work-men *that need not to be ashamed, rightly dividing the Word of Truth; being gentle unto all Men, apt to teach, patient in Meekness, instructing those that oppose themselves, if God peradventure will give them Repentance, to the acknowledging of the Truth, and that they may recover themselves out of the Snare of the Devil, who are taken Captive by his Will*; as our *Apostle* exhorts *Timothy.*

We must not be wanting in declaring to our People the *whole Counsel of God*; being ready to instruct the Ignorant, and to reduce the Erroneous by all good Means, and to fortify them, what we can, against the Assaults and Artifices of Seducers, who *lie in wait to deceive*, and make a Prey of them; and more especially at this Time, to fore-warn them of the great Evils and Dangers of *Popery*: That whilst the *King* and the *Parliament* take care to secure all the Publick Interests, by Instruments of their own; we also may, by the Word of our proper Ministry, endeavour to stop the Progression of such *Errors*, which,

which, as we have heard, are ſo very deſtructive of *Chriſtian* Religion, and hurtful to the Souls of Men; perſuading withal, what we can, to Unity and brotherly Agreement among our ſelves, that we may thereby ſtrengthen and double our Guards, againſt ſo powerful and Subtil an Enemy.

If the Credit of *Religion*, the Glory of *God*, the Souls of our *Brethren*, be dear unto us; what can we do leſs, than by a juſt and mild Defence of the Truth, ſeek the Reclaiming of ſuch as are gone aſtray, and the Eſtabliſhment of them who are weak in Judgment, but ſincere in Affection, willing *in all things to live honeſtly and peaceably?*

How much doth it concern us, by conſtant *Pain*, full *Catechiſing*, and *Preaching*, firſt to ground and inſtruct ſimple *People* in the Religion of the *Goſpel*, the Principles of *Chriſtianity*; and then to inform them of the *Devices* of *Satan*, the wily Methods of Impoſtors, leſt by *fair Words*, and *enticing Speeches*, they *beguile the Hearts of the Simple and Unwary?* It concerns us, to warn Men of the infectious and dangerous Nature of *Hereſy*, the Miſchief of *Schiſm*, the vile and pernicious Deſigns

Deſigns of ſome plauſible Pretenders to Holineſs, and the *Spirit of Truth*, (which every truly Chriſtian Heart cannot but paſſionately regret) who go about to turn Men to another *Goſpel*, by converting firſt the *Scripture*, the *Incarnation*, *Life*, *Death*, *Reſurrection*, and *Aſcenſion* of our Lord Chriſt, into vain and fantaſtical *Allegories*; as it is too notoriouſly known, the *Familiſts* ſometimes did, and more than a Suſpicion that the *Quakers* do at preſent. Theſe things would be plainly repreſented to the leſs knowing Parts of our Congregations, and all together would be diſcreetly and ſoberly told of the Danger of *Popery*, *Socinianiſm*, as well as *Enthuſiaſtical* Pretenſions; there being a conſiderable Number of each Faction driving on their diſtinct Intereſts among us, and have already *turned many from the Faith.*

But becauſe this way of publick Teaching and Admonition, is more properly my ſingle Duty, than any others in this Place; and becauſe I hope I have in a good meaſure diſcharged it at this Time; and being *ready* alſo, with God's gracious Aſſiſtance, as *much as in me lies*, to purſue it upon all fitting Occaſi-

ons,

ons, I ſhall conclude my *Preaching* with a twofold *Prayer:*

1. To You, my beloved Hearers; and then,
2. To Almighty God: And to both in the Words of our *Apoſtle.*

1. Firſt, to you who hear me this day; *That you would mark them which cauſe Diviſions*, or broach Errors, *contrary to the Doctrine which you have heard, and avoid them*; *And I beſeech you by the name of our Lord Jeſus Chriſt, that there be no Diviſions, or Schiſms amongſt you but that you be perfectly joyned together in the ſame mind, and in the ſame Judgment.* That inſtead of repining at little Inconveniences, you would be much, and frequent in ſerious Thankfulneſs to our *moſt merciful Father*, for the Liberty, Purity, and Peace of the *Goſpel*, praying to God (which is all you have to do) that thoſe things which are amiſs either in *Church* or *State* may be better, and praiſing him that they are no worſe; This I beg of you, in the next place.

Rom. 16. 17.

1 Cor. 1. 10.

2. I

2. I shall pray to *Almighty God*, (and I hope that you will all joyn heartily with me,) that the *God of Patience will grant you* to be like *minded one towards another after the example of Jesus Christ, that you may with one mind and with one mouth glorifie God, even the* Father of our Lord Jesus Christ.

Rom. 15. 5.

Now the Lord in Mercy look down from Heaven upon his Church *and faithful People; bring his Truth to light more and more, dispel the Mists of Ignorance, remove all Occasions of Offence, settle Peace and Truth, prosper the Means of Grace, build us up in Faith and Holiness, and unite the Hearts of his People in Love, that they may direct their Course by one Rule, walk in one Way, until we all receive the End of our Faith, the Salvation of our Souls, through* Jesus Christ *our Lord, to Whom, with the Father, and the Holy-Ghost, be all Honour, Glory, and Praise, now and for evermore,* Amen.

FINIS.

ERRATA.

PAge 27. line 1. for *Dominick*, reade *Damian*. P. 62. l. 32. reade *Amyraut*. P. 67. l. 20. r. *ſhrewdeſt*. l. 9. r. *Deſigners*. P. 82. l. 6. f. *greateſt*, r. *gentleſt*. P. 87. l. 5. f. *Acts*, r. *Arts*. P. 88. l. 16. after *who*, add *are*. P. 89. l. 11. f. *thankfull*, r. *thanked*. l. 13. r. *Draco*. P. 90. l. 22. to *violence*, add *of*. P. 92. l. 22. r. *Circumcellions*. P. 99. l. 13. f. *the*, r. *their*. P. 104. l. 13. add to *by*, *him at*.